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The Outlook

Russia's Sudden Prohibition

The Presbyterian commenting in a recent issue upon Russia's remarkable temperance victory remarks as follows upon the contrast between the progress of efforts put forth by temperance people in this land and the abruptness with which prohibition has been given to the Russian people:

In connection with this war, a number of things have occurred to show that our American people have been yielding to luxury and indulgence, and so have fallen behind in many ways. Here is another example of our dilatoriness. We have for years been educating and laboring and agonizing to secure prohibition in this country, and so far have only secured a few States; but this land, which we have been accustomed to regard as somewhat in arrears, has forged ahead and accomplished in a night what we have not accomplished in years. Surely we are slow, and we need to awake, put on our strength, and go forward, before we are overcome by our own indulgence.

The Christian forces of America have been slow to take the land for prohibition. There is a lack of aggressiveness, and perhaps even of conviction, among them. Also temperance people are confronted by indifference and opposition, even from some from whom better things might be expected. And the enemy is well equipped, well intrenched, and alert. But there is the promise of a better day. The skies are brightening. Fourteen States are already won. Local prohibition exists in many other places. The Hobson Bill confronts Congress. It is an hour for united, earnest prayer and effort. This amendment, or some similar one, should be added to our Constitution. And while we might desire that our President, like the Czar of Russia could with one stroke of his pen wipe out the awful traffic, there are certain desirable educational and moral results necessarily connected with the slower legislative development in a democracy like our own.

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National Accountability

One of the important truths that are being given new emphasis by the present war is that of national accountability to God. This truth is more clearly seen now than ever before, and it is not too much to say that present world conditions are one great reason why it is so. There has been a double standard; one for individual and one for national life. For nations to steal, and kill, and oppress has not been considered the same, from a moral point of view, as for the individual to perform such acts. But in the strong light of the present crisis, the world is beginning to ask with a new challenge in its tone, how these things can be justified; and the feeling that nations, governments, and rulers, are plainly and fully responsible is taking stronger hold on thinking minds. An editorial appears in a recent issue

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of the Christian Intelligencer under the caption, "Proclaiming the Kingship of Christ," which while not following exactly the line of thought presented above, contains suggestions suitable in this connection. The editor remarks in one part of the article:

The future is full of hopefulness for those who are charged with the preaching of the Gospel. Individuals who have become prodigal have found out that it is a terrible thing to fall into the hands of the living God when you do wrong. But the great world moved on, unheeding the spiritual desolation and moral ruin of individual cases. But now that nations are finding out that it is a terrible thing to fall into the hands of the living God when they do wrong, and now that this judgment of God is affecting all mankind, even neutral nations, the world is perforce taking notice that civilization cannot go on permanently on a wrong basis or with a wrong conception of life. "The wages of sin is death" whether in individual or in national life. The colossal demonstration that men cannot permanently defy God or hope to escape in sin will serve to strengthen the hands of all ministers of the Gospel. Their message is now backed up by undeniable and convincing proof.

The fact of the matter is that Christ is the rightful King of the whole world. He has a right to command and men are obligated to obey. Now Christ's commands are perfectly clear, but the modern world has failed of obedience. Take this: "A new commandment I give unto you, that ye love one another, even as I have loved you, that ye also love one another." Who can look over the modern business world and say that this commandment has been kept? Let the recent conditions in Colorado be cited as a typical symptom of the false and ruinous philosophy which has pervaded business and commercial life. "Each man for himself" has been and is to a large extent the motto of men in business. So also no one can regard the policy of armed peace and ever-increasing armaments on the part of nations during the past forty years, without feeling that this confidence in force was in direct opposition to the imperial demand of Christ that men and nations live and labor in the spirit of brotherly love.

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The Immigration Problem

A statement recently issued by the National Geographic Society concerning the immigration situation affords much food for thought. One person out of every seven in the United States was born outside of our borders. There are with us to-day 13,500,000 people of foreign birth, and nearly all of them are from Europe. There are among us one-sixth as many Canadians as there are in Canada, a half million more Germans than there are in Berlin, as many Irish as would populate four cities like Dublin, and enough Italians to people three Romes. We have almost as many Russians as are in Petrograd, and twice as many Austro-Hungarians as there are in Budapest. In addition also to our foreign born population we have nearly 19,000,000 children of immigrants in the United States. That is, the immigrant population and their children number 32,000,000 for 1910, or slightly more than one-third of our entire population. Approximately 5,250,000 people came to our country to stay during the decade between 1900 and 1910. History records no other such great migration as this. Compared with it the Tartar invasion of Russia, we are told, the Saracen invasion of Southern Europe, and the exodus of the children of Israel, were insignificant in numbers. Moreover, the character of the annual influx of new blood from Europe has undergone a very remarkable change in recent decades. During the ten

years 1881-1890 the tide of humanity from Europe brought up 1,452,000 Germans, and 307,000 Italians. The decade of 1901-1910 brought 341,000 Germans and 2,045,000 Italians. Thus we see the rising of the tide from southeastern Europe, and we should remember the difference in character. By another authority our attention is called to the tendency just noticed. From 1820 to 1850 immigration was drawn mainly from northern and western Europe, natives of Great Britain and Ireland, Germany, Norway, Sweden, and Denmark making up four-fifths of the total immigration for the entire period. All this is changed. Of the 1,026,499 immigrants received in 1905, 221,479 were from Italy, 275,693 from Austria-Hungary, 184,897 from Russia, altogether two-thirds of the total, while less than one-fourth of the total were from the United Kingdom, Germany, and the Scandinavian countries.

The present war will much decrease European immigration to this country, and it is possible it may do so permanently. On the other hand, when the war is over immigration may increase, and its character may be affected more or less. But we have millions already of these foreign peoples among us, and many more millions will come. It is an old problem, and yet it is ever new. Will the conquest be ours, or theirs, in the end? Will we change them, or how far may they change us? Will the melting pot fuse all these elements into one homogenous whole? We should welcome these people, at least all who come with honest purpose. We need not fear them. We should not despise them. Originally we too were outsiders. Why have they not a right as well as those who came over in the Mayflower? We have abundant resources. We can sustain hundreds of millions more. These people can aid us. We can aid them. We have much light. Providence is bringing them to our doors, for their good, for our good, for the world's good. We should meet them at Ellis Island with the Word of God. We should be slow in giving them the right of citizenship. We should deal with them on the basis of the example and the law of Christ. We should offer their children a public school where the Word of God is taught. How essential that this great agency shall be thoroughly Christian, and that all our future citizens shall be reared in the fear of God!

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Lord's Day Congress

Worthy of special note is the preliminary statement of the Executive Committee of the International Lord's Day Congress, to be held at San Francisco, in July of this year. The Panama-Pacific Exposition furnishes the special occasion and setting for this congress. The National Reform Association is one of the co-operating organizations in this movement, and among the different signers to the invitation to this congress is Dr. Henry Collin Minton, the President of the National Reform Association. We read in this preliminary statement that a large number of Congresses and Conventions is already being arranged in connection with the Exposition; and that among the practical questions to which the new conditions of modern life give increasing importance is that of the Weekly Rest Day. It has been, we are told, the subject in one aspect or another of conferences held in connection

with previous international expositions in Europe and America, notably in the United States at Chicago in 1893 and at St. Louis in 1904. Since then marked progress has been made both in discussion and in action with reference to Sabbath observance in Europe; while in the United States and indeed in every part of the world new conditions and new issues affecting it are arising and demand serious consideration. Accordingly, we learn, at a conference of various Lord's Day and Sabbath organizations which met in the Managers' Room at the Bible House in New York City last January it was determined to hold an International Lord's Day Congress in connection with the Panama-Pacific International Exposition, whose officers have invited such a congress, and have tendered the use of a suitable hall, and have offered various other courtesies. Invitations have also been received from the Mayor and the Chamber of Commerce of Oakland, Cal., to hold the sessions of the Congress in the large convention hall of that beautiful city. One or the other of these invitations may be accepted. President Wilson has consented to be the Honorary Chairman of an Honorary Council of this Congress. Dr. Minton was sent to Europe last Summer by the Executive Committee as its commissioner in the interests of the movement. It is intended to embrace in the discussions of the Congress all the aspects of the Sabbath problem—hygienic, domestic, social, industrial, civil, and ecclesiastical —with reports of the progress made in recent years throughout the different countries of the world, and also of the new issues which present themselves, and the advanced methods of dealing with them. The Platform of Principles properly connects the observance of the day with "those high attainments in religion and morals upon which the stability of political institutions and national wellbeing depend." The platform closes with these words:

While it is not the function of the state to enforce or to interfere with the religious observance of the Lord's Day, yet for the maintenance of the religious liberty of the people, that their right to worship may not be infringed by the distractions of pleasure or by the demands of business and labor, and that the physical well-being and the social privileges of all citizens may be safeguarded to them, the Weekly Rest Day has been made a civil institution, embodied in law and custom; so that the state in this manner relates itself vitally to the welfare of individuals and of society, to the stability of free institutions, and to the peace and prosperity of governments. We aim to promote among all classes such a true understanding of the value of the Sabbath to themselves, to their families, and to the state, as shall lead them to resist whatever tends to deprive them of it, and to secure and enforce such just laws as shall protect the people in their right to this day of religious privilege and of freedom from toil.

Such a Congress will prove of vast benefit if conducted on the basis of God's Word, the needs of the individual and society, and the relation of the Sabbath to the state and the church. There is no greater need in the social sphere to-day than there is for more careful investigation of the Lord's Day and for better observance of it.

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Conservation of Life and Property

The fourth annual report of Dr. Joseph A. Holmes, Director of the United States Bureau of Mines, has recently been issued, and noticed by the press. The bureau has rescued, apparently during the year, more than one hundred entombed miners at

different disasters, and many more have been rescued by volunteers who had been trained in life-saving work by the bureau. Many different kinds of work are done by this department of the government. One of the prominent phases of its work is the stopping of waste of the mineral resources of the country.

Despite the efforts of the Bureau of Mines, Director Holmes declares that the loss of life is far greater than it should be with the natural hazards of the industry, and makes a plea for more extended investigations on the part of the government. "The humanitarian motives for undertaking such investigations are obvious," says the director. "A sufficient economic reason is that during the past year more than 3,500 men were killed and more than 100,000 injured in the mining and metallurgical industries of the country. One-half of these fatalities and three-fourths of the injuries may be regarded as easily preventable. The money loss from the accidents may be estimated at not less than $12,000,000 a year, and this loss must be ultimately paid by the consumers of mineral products throughout the country."

The necessity for a more extensive use of safety appliances in the mines is shown by the statement that in the last five years, through lack of such appliances, more than 3,500 men have been killed in the mines and nearly 20,000 seriously injured.

The director comments upon the fact that in Kansas, Oklahoma, Indiana and Iowa many of the men employed in the mines to set off the explosives have lost their lives, and recommends that the shots should be fired electrically from outside the mine. "In many districts," says the director, "the methods of shot-firing employed are still so extremely hazardous that only the most reckless men are willing to act as shot-firers."

All such economic and philanthropic development is in harmony with the functions of civil government. The production of such things as oil, gas, and coal needs careful management and production; and while we may be far from governmental ownership and management of these products, it is certainly wise for the government by investigation and legislation to aid in the development and operation of such industries. Certain figures in Director Holmes' report are quite interesting. His engineers state that with an expenditure of $15,000 they have brought about a saving of natural gas worth $15,000,000. The waste of gas stopped totalled 350,000,000 cubic feet per day, or an equivalent in heating value of 17,000 tons of coal a day. The Director estimates the loss to this country each year in the development of the oil fields to be not less than $50,000,000, and that a large part of this loss is unnecessary. Again he is quoted by the press as saying in his report that a careful estimate indicates that in the mining of 600,000,000 tons of coal during the last calendar year there was wasted or was left under ground in unminable condition 300,000,000 tons of coal. As a result of careful preliminary inquiry it is believed that more than one-half, or 200,000,000 tons of coal, of this yearly waste is preventable. These statements as to our natural resources are most important, and they should elicit our deep interest in all proper methods for the conservation of our natural resources. We have no business to proceed upon the theory that unlimited fuel supplies exist in the ground; and it is certain that the Creator did not place them there for indifferent, or extravagant, treatment. The day of extravagance may be followed by the day of want. But the effort to conserve material resources

is insignificant in contrast with those for the protection of human life. Great advance has been made in philanthropic lines since the day of John Howard, and it is cheering to observe governmental effort in this same direction. All such things in mines as safety-lamps, ventilation, the use of explosives; as safety-brakes, automatic couplings, cabs for motormen or engineers, in connection with railways; or safety appliances of any kind, are properly within the purview of civil government for its consideration and regulation. Men are not machines. There is a proper and necessary field for employers' liability laws and child-labor legislation. Responsibility for accident rests not only upon the laborer, but upon the employer, and upon the government which has its responsible relation to both, and upon the public which is served by the laborer and which also controls the government.

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American Influence in Asia

Judge Charles Sumner Lobingier of Shanghai, China, has an interesting article in a recent number of the Review of Reviews, entitled "America's Torch bearing in Asia." Judge Lobingier was formerly professor of law in the Nebraska State University and is now Judge of the United States Court for China. He was for ten years, and until recently, a judge of the Court of First Instance in the Philippine Islands. He was also for years the chancellor of the Philippine Academy and University Extension Institute. His experience and ability both qualify him to speak on the important theme of his article. One of the facts, he states, which most impress a newcomer to China, like himself, is the preponderance of America in the educational awakening of this great nation. St. John's University at Shanghai has just celebrated its thirty-fifth anniversary and looks back upon a full generation of noble service to Chinese people. Within that immediate vicinity there are several institutions of higher learning which, like St. John's University, have been founded and conducted under American auspices. A little to the west in this same province is Soochow University, maintained by the Southern Methodist church of America, and a little farther still is Nanking University, interdenominational, but under American leadership. At the base of the sacred mountain Taishan, there is a flourishing secondary school supported by the Northern Methodist church of the United States. And these are instances that might be duplicated in many other places. He remarks again:

But America's educational influence in China is not limited to the teaching forces actually at work there, potent and far-reaching as they are. For the universities of the homeland have long been attracting the sons of China to their doors. It is now sixty years since Yung Wing, the pioneer Chinese student in America, graduated at Yale. Since then the number of such students has grown steadily until to-day it has reached nearly one thousand. And the results of this movement are everywhere apparent. Only last month I visited Pei-Yang University near Tientsin, where I found a president Mr. Chao, a Chinese graduate (summa cum laude) of Harvard, working harmoniously with a faculty largely American, but including other Chinese who had studied in America. At the recent annual dinner of the American University Club, of Shanghai, a very considerable number of those present were Chinese graduates of American institutions and their enthusiasm for alma mater was not less pronounced than that

of the American members. I was informed in Peking that the dinner of the Corresponding Club there was the occasion for a similar manifestation.

The writer also refers to the successful and well-known educational institution at Beirut, Syria; to the college now under the presidency of "a noble American woman," Mary Mills Patrick, which is about to occupy its new home in Constantinople, on the heights above the Bosphorus; and to American missionary schools and colleges in British India. Then he speaks of the educational enterprise undertaken on a gigantic scale by the United States government in the Philippine Islands. Here the program, as officially announced, is not less ambitious than to make the Filipinos literate in English and to give them the elements, at least, of industrial training. For nearly fourteen years this enterprise has been in progress, and about a half million Filipino children are enrolled in public schools under American direction, but supported from Philippine revenues. Practically every native barrio or village has its primary school; every town of importance a secondary school; every province its high school; and at the apex of the pyramid stands the new and growing University of the Philippines.

It is specially encouraging to notice also that Judge Lobingier does not fail to recognize the importance of the moral element in the education America is thus offering to Asia, for he believes that mere learning, without character, is dangerous; and that a government lacking a moral basis rests upon sand. He says in one place:

> Along with other nationalities Americans naturally hope for a larger share in the trade of China and are sometimes impatient that the increase is not more rapid. But there is high authority for "seeking first the kingdom of God and his righteousness" and an assurance that material things will be added later. If it becomes the good fortune of my country to be the teacher of Asia, I do not fear that its commerce will flow entirely or chiefly in other channels. And is it not a higher honor to enlighten a people than to conquer it or even to supply its imports?

It is significant to read such words from the pen of a jurist and in a secular magazine. These circumstances add emphasis to the real value of the facts and sentiments expressed. It is highly important that we keep in mind the great and growing influence and responsibility of the United States in the affairs of the world. Our government and our people, through official, educational, and missionary channels, are accomplishing much in the world, and a broad and ever-broadening field of opportunity lies before us. It is impossible to estimate the possibilities before us, in the Orient and elsewhere, if as a nation and a people we act prudently and wisely in the present hour; not intermeddling with the politics and business of others, but standing for righteousness and the dissemination of light.

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America's Opportunity

Somewhat in harmony with the foregoing article, and in view of the present world-wide conflict, it is important to reflect soberly on the unique situation occupied by our country among the other nations in the present hour. Never before did we hold such a position, and seldom, if ever, did any nation occupy such a strategic position for beneficent influence on the other nations of the world. We are at peace. We are far from the special scenes of

conflict. We possess, in a comparative sense at least, the good will of all the warring nations. They desire our favorable judgment. They wish our moral support. We have vast financial resources. We have just gathered in abundant harvests. The markets of other nations need our goods. Their poor in many instances, need our help. And we have much of the light of the gospel of Jesus Christ. Opportunity knocks upon our door.

One of our first and plainest duties is not to be involved in this conflict. Absolutely nothing but the clearest dictates of justice, the law of God and the claims of humanity, should drag us into war. We must expect irritation from warring conditions, and we should resolve not to be irritated. Offences must needs come. They cannot be wholly avoided, and we must meet them bravely and patiently. We should, through our officials, act deliberately and wisely. No jingoism should swerve us from the path of wisdom. Our press should not endeavor to settle all national issues in their columns, but should be neutral, as far as is right. As people we should be considerate and courteous in the expression of opinion. Our information may sometimes be inaccurate. Our food and clothing, given us by a bounteous Providence, should be furnished these fighting brethren at a moderate price. The munitions of war we should not furnish them at all. Our hands should be opened wide to their poor. We should stand ready as a nation to mediate for peace at any proper moment. We should exemplify clearly and fully in the present critical hour the meaning of national righteousness. We should as a people lift up before the world, higher than ever before, the Son of man—the life, the truth, the cross, the crown, of Jesus Christ. We should affirm, everywhere and everyday, so plain that he who runs may read, and so loud and clear as to be heard across the seas, that nations and rulers must obey the law of God, and that peace on a permanent basis will only come when swords are laid at the feet of the Prince of Peace. And, last but far from least, we as a people must pray, from day to day unceasingly, that our nation and its rulers may be guided; and all nations may be guided; that this awful revelry of death and hell may speedily cease; that the poor may be uplifted; the orphan fed; the widow comforted; and that all nations may serve Christ, so that of the increase of his government and peace there may be no end.

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The annual address to our National Legislature by President Wilson attracts public attention to what refers to war. But the references to war apply mainly to ourselves. He says with regard to our being prepared for war that we have always been able to defend ourselves. We are at peace with all nations and we dread no nation on earth. To build a powerful navy now might put us behind the demands of craft within a few years. Volunteers for military drilling can find physical exercise and become familiar with the manual of arms. Our President is unable to be a war lord. Why should he be such? We have a standing army and a navy six thousand miles wide across the Atlantic and ten thousand miles wide across the Pacific. Canada and the United States have no forts between each other. Mexico having so much to do at home will not invade us, and we are through invading Mexico, and our war with her carried on without declaration is ended. So let us be comforted.—Pacific Coast Advocate.

Editorials

ANNUAL MEETING AND CONFERENCE

For information concerning the annual meeting of the National Reform Association and the Conference held in connection with it, readers are referred to the report in other columns of this issue of the Christian Statesman. Attention is called editorially to a few points only which indicate the mind and purpose of the association and of those who represent it in its activities.

In the meeting of the executive committee when the general features of this annual meeting were decided upon it was resolved to give prominence to the questions of Peace, the Bible in the Public Schools, Mormonism and Sabbath Observance, all to be considered on the basis of the Christian principles of civil government as embodied in the proposed Christian amendment. This programme was carried out both in letter and spirit. The opening address by the president of the Association, Dr. Henry Collin Minton, was a discussion of Peace on the Basis of the Principles of the Prince of Peace, and set forth the truth that only by national subjection to the Lord Jesus Christ can there be permanent, world-wide peace.

In the Plan of Work, a very carefully prepared paper by Dr. T. H. Acheson which had been previously adopted by the Executive Committee, the purpose of the association was fully and satisfactorily outlined. Both the academic and the practical part of the activities of the association were set forth. Special mention was made of the purpose to inculcate the fundamental principles of Christian civil government, including the purpose at the first favorable moment to seek the introduction of the Christian Amendment into Congress, and the effort to secure needed practical reforms on the basis of these principles.

At the closing session of the Conference it was shown that while there are other organizations which are favoring some of the practical reforms advocated by this association, there are none that strive for them on the basis of the Christian principles of civil government. Much less are there any that strive for them on the basis of an amendment to the constitution embodying these principles. In these respects this association differs from all others.

These facts are here presented for the careful consideration of all thoughtful people. Sometimes this association is criticised for not abandoning its philosophy of civil government. It is urged to throw itself entirely into movements for practical reform and to leave all reference to the Christian amendment to one side. On the other hand it is criticised for taking up practical measures at all. It is urged to devote its whole energy to the securing of the Christian Amendment. Both these classes of critics have false views of the needs of the hour and of the purpose for which this association was born. It came into existence in the midst of the dark days of the civil war, when thoughtful men became convinced that God had a controversy with the nation on account of national sin. From the very first attention was given, not only to the religious defect

of the constitution, but also to other public evils growing out of it, such as Sabbath desecration, the exclusion of the Bible from the public schools and many others. It would be the height of folly and stupidity to attempt to carry on a campaign in favor of the amendment apart from the discussion of its relations to all practical moral reforms. And now when the greatest war of all history is devastating Europe, we would be untrue to our birthright if we did not discuss the questions of war and peace in the light of the truth that Jesus Christ is King. It would be equally foolish to retire the Christian principles of civil government to obscurity and give ourselves wholly to the advocacy of practical reforms. In that case there would be no need for this association. Its candlestick would certainly be removed because its light had gone out.

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PERSONALITY OF THE STATE

There lies on our table a work, very excellent in many respects, on "The Social Aspects of Foreign Missions," by President W. H. P. Faunce, of Brown University. It is designed for use in Mission Study classes, and is in use in many such classes at the present time. It is not our purpose to give a review of the book, but merely to call attention to one very noticeable defect.

The first chapter treats of the relation of the individual to society, in which the author denies that human society is either an organism or a personality. A few quotations will show both his attitude and the reason for his error. "When hundreds of students are closely associated in a single college, does the college itself become a living organism?" "When we see hundreds of workers coming out of a cotton-mill at nightfall, we sometimes speak of them as 'hands'. Are they really hands, members of a huge body, possessed of a common consciousness and a common will, and working together as hands and feet and eyes and ears cooperate in the human body? Or are all the workers really as separate from one another as the separate pieces in a game of chess? If we want to uplift and inspire and educate those mill workers, shall we approach them one by one, or as a mass?" "Which method did primitive Christianity adopt when it conquered the Roman Empire in the first three centuries?"

Dr. Faunce admits that the doctrine that the state is an organism and a personality pervades the Old Testament, and that it has been held by other peoples besides the Hebrews. Nevertheless he maintains that "a nation is not, strictly speaking, a person, or true organism of any kind. In an organism like the human body, or like a vine or a tree, a single member is not an individual. A leaf plucked from the tree cannot live; but Robinson Crusoe, cast out of all human society, can still live on his lonely island. A single member of the human body, like an eye or ear, has no separate consciousness, no will of its own, no responsibility for anything. But a single member of society is in himself a complete individual, with volitions, hopes, fears, responsibilities as real as if there were no other man alive."

What is Dr. Faunce's error as shown by these quotations? First of all he seems to think that all organisms must be alike in every particular, and that all personalities must be cast in the same mold. Professor W. S. McKechnie in his work on "The State and the

Individual," very clearly and forcefully presents the true view. He criticises the extreme organic view of Herbert Spencer, and then says, "The truth is that society may be, and is, an organism without resembling any animal organism whatever: it is not only neither like a lion nor an elephant, nor a bacterium, nor a mass of protoplasm; but has characteristics which all forms of animal life—and plant life too for that matter—utterly lack, and it wants characteristics which they one and all possess. For all that it remains empatically an organism in the sense in which that word is used in this essay and by all writers on social science who are favorable to the theory here upheld."

The analogies which are supposed to exist between a college with its students and a mill with its hands have no real existence. The effort to present such analogies is utterly misleading. An organism has life in such sense that it grows from within. If even a suspicion should exist that colleges and mills were growing in this manner an investigation would at once be instituted as to their morality. Where do colleges and mills get their recruits? From society. Where and how does society get them? By the natural and orderly method of growth through the family. Society actually grows because it has vitality and the necessary organs for maintaining its existence.

The assertion that while a leaf from a tree or a member of a body can have no true existence apart from the tree or the body, while an individual of the human species has, is only true in part. The old Latin saying, "A man alone is not a man," applies here. Robinson Crusoe alone on his island is not a real and complete man. He comes a little nearer it when Friday arrives, but he is still far from what he would be in complete society. "God made man male and female. Male and female created he them." Neither the man nor the woman is a complete specimen of humanity. Certainly they should be considered individually as subjects of redemption and recipients of the grace of God. In the work of evangelization there is a necessity that personal work be done and that they be led one by one to faith and repentance. But this is not the only way to study humanity. The social side of the human race is just as real, manifest and important as is the individual.

Already one of the strongest proofs of the organic character of society has been presented, namely the proof furnished by the fact that society through the family is able to propagate itself. A mere voluntary association of individuals cannot do this. Add to this the fact that it is composed of moral beings and exists in the moral sphere, and we have an argument that cannot be refuted.

The Scriptural proof which is admitted to exist ought to be sufficient to establish the doctrine. The Bible everywhere presents both the social and the individual side of human nature. It is not correct to say that the Bible does not fairly set forth the individual side. While teaching the accountability of each individual it shows that God deals with nations as moral beings with characters of their own.

The fact that they have moral character, that they can do right and wrong, that they can be rewarded and punished according to their deeds, are strong arguments proving that they are moral organisms and moral personalities.

The fact that states have a continued existence through a thousand generations is proof of the same doctrine.

Some years ago a case came before the supreme court of the United States involving this very question. The State of Tennessee had passed through many changes and had had a number of constitutions. There was a state debt which the authorities declined to pay, on the ground of these vicissitudes. It was argued that Tennessee had changed so often that it was no longer the same state and therefore owed nothing to the bondholders or their descendants. The supreme court in its decision declared that it was the same state during all the years of these changes, and placed the stamp of its approval on the doctrine of the organic character and moral personality of the state.

It is unfortunate that men of thought try to break the moral force of the principle here involved. It is to be regretted that there is so much superficial thinking and writing on the subject. It has a tendency to weaken or destroy the good influence of efforts put forth in behalf of political reform. By all means let us strive for the reclaiming of individuals. But let it be remembered that the individual is complete only in society, and the more complete the society is the more complete will be the individual.

The world is likely to think chiefly of the un-Christlike war now devastating all humanity, not in Europe alone, but in the whole world. And in the presence of this titanic struggle men are in danger of forgetting what the Babe of Bethlehem became among men and continues to be in the universe. He, after all, is still our strength and our peace. AND HE SHALL REIGN. The gentle shall inherit the earth.

MORAL PROBLEMS INVOLVED IN THE EUROPEAN WAR. II. THE FUNCTION OF FORCE IN NATIONAL LIFE

One of the great moral problems involved in the war now raging in Europe is the place and function of force in the origin and historical progress of nations. Among the numerous theories of the origin of the State advocated from time to time is the theory that it originates in force. In proof of the theory appeal is made to history. It is maintained that no nation has ever yet come into being or maintained its existence without force. There are enemies both within and without which make necessary the use of force by each nation. There are lawless people within the national domain who need to be kept in subjection. There are envious and ambitious peoples who disregard national rights and invade the national domin for plunder or some other lawless purpose. It is contended and with good reason that force is a necessary national attribute, since no nation can make good its claims without it. From these premises which embody much truth it is argued that force is the one essential attribute of the state, and that it really takes its rise in force. Applying some of the features of the evolutionary theory it is still further argued that in the rise and fall of nations there is furnished a splendid illustration of the struggle for existence, natural selection and the survival of the fittest. And since in the struggles between the nations of the world only those that develop force in the long run, survive, it is concluded that force is the one chief attribute without which nations cannot long exist.

It is but a short step from this conclusion to the further conclusion that might or force makes right. That is, whatever a nation has the power to do it has the right to do. War makes all this stand out with a prominence and vividness not apparent in times of peace.

That these positions are avowed in the bald form in which they are here stated by a very large number of writers and thinkers we do not maintain. That they are avowed in essence will be presently shown. That they are put into practice, not by every nation that goes to war, but always by one at least of the combatants, and sometimes by both, is evident to all who think deeply on the philosophy of war. The war now in progress has been the means of making accessible a large amount of literature bearing on this subject. Since all such moral problems lie within the legitimate field of the Christian Statesman, it is to be hoped that all readers, whatever their sympathies in connection with this war, will allow us to consider them without rashly concluding that we are dealing unfairly with any one of the belligerent nations.

To maintain the absolute necessity of war for the good of mankind is to exalt unduly the element of force. Professor Treitschke in discussing "The Army," used the following expressions. "We have learned to recognize the moral majesty of war just in those aspects of it which superficial observers describe as brutal and inhuman. Men are called upon to overcome all natural feeling for the sake of their country, to murder people who have never before done them any harm, and whom they respect as chivalrous enemies." "A State which cultivates its mental powers at the expense of its physical ones cannot fail to go to ruin." "A great nation is acting in a right and reasonable way if it seeks to give expression to the idea of the State, which stands for power, in the form of a well-ordered military organization."

It is true that Treitschke denies that the end and object of the state's existence is physical might. He holds that "it embodies might only in order that it may protect and develop the nobler aspects of mankind. Thus the doctrine of pure might is a vain doctrine; it is immoral because it cannot justify its own existence." This quotation is given so that no one can make the accusation that Treitschke is not fairly dealt with. But this is one of the strongest of the few utterances of this character given by this author. Almost all his utterances with respect to the nature and mission of the State glorify force. He declares the State to be "the embodiment of physical force." "We must set to work historically and consider the State as it actually is. It is physical force." In discussing Inter-national Law he said of the State, "If its flag be insulted, it must ask satisfaction; if that satisfaction be not forthcoming, it must declare war, however trifling the occasion may seem." "No State exists, no State ever will exist, which is willing to observe the terms of any peace forever; no State can pledge itself to the unlimited observance of treaties, for that would limit its sovereign power." "War is in itself justifiable; it is an ordinance of God." "We have now agreed that war is just and moral, and that the ideal of eternal peace is both unjust and immoral, and impossible. A purely intellectual life with its enervating effort on the thinker may make men think

otherwise; let us get rid of the undignified attitude of those who call possible what never can happen." "Again and again it must be repeated that war, the violent form of the quarrels of the nations, is the direct outcome of the very nature of the State."

General Bernhardi learned his theory of the State from Treitschke and he quotes his teacher as saying, "The State's highest moral duty is to increase its power." "Among all political sins, the sin of feebleness is the most contemptible. It is the political sin against the Holy Ghost."

The theory underlying these expressions is, that force is to be acquired and developed to the end that the State may extend its culture over the world. If illustrations from other sources were attainable the writer would gladly make use of them. But he has failed to find any except in one class of writers. Professor Lasson of Berlin, in extolling German **Kultur,** says of the Germans, "We are morally and intellectually superior to all men. We are peerless. So, too, are our institutions." Treitschke quotes with approval the following couplet:

"Some day through the German nation,
All the world will find salvation."

Now it is readily conceded that a state needs force. It cannot maintain its existence or authority otherwise. But this is not its primary or chief attribute. This is not the source of its right to be. Civil government is ordained of God. All authority possessed by any government is delegated by God. It cannot happen therefore that the rights of different nations conflict. Selfishness, by which most nations are characterized, is at the basis of much of the inter-national jealousy and strife that curse the world. To glorify war as beneficial to the race is criminal. To regard intellectuality as enervating is itself intellectual atrophy. For any nation to regard itself as the saviour of the world, and to add to this the doctrine that the desired end is to be accomplished by force is to manifest that spirit of national pride which is sure to be humbled sooner or later. To glorify force as the chief attribute necessary for the fulfillment by the nation of its mission on earth is to corrupt and debase one of the most sacred of divine institutions.

Special Articles

PEACE BASED ON THE PRINCIPLES OF THE PRINCE OF PEACE

Henry Collin Minton, LL.D.

The spectacle which Europe presents today staggers the world. It is alike baffling and bewildering. Its very stupendousness awes us into silence. The situation is too big to take in, too complex to solve and too awful to contemplate.

Men exhaust their wisdom in trying to make out who is to blame, but it is not worth while. You can make out a good case in behalf of every one of the belligerent nations, especially if you will let it be its own judge. The situation has grown beyond that. A group of schoolboys at play start up a little

petty quarrel, and a couple of them begin to take it seriously. Epithets are hurled and bandied back and forth. You are a liar, and you are another, and without much diplomatic ceremony the two parties primarily interested are up and at it in dead earnest. The other fellows take sides, led by considerations of kinship or friendship or self-interest, and before long the whole field is divided and all the boys are lined up for and against. They show the ape and tiger that is in them. They do their part to prove Bernhardi right when he says that neighborliness is latent war, and, therefore, friends are latent enemies. The fighting lads have long ago forgotten the little thing that started the row and they are now fighting each other with all their might, mad over the present situation, and they are in no mood to do anything but to fight and fight and fight it out, not for the right, but for the victory.

That is Europe today. The fighting nations have almost forgotten the assassination last July of the Grand Duke, the heir apparent to the throne of the Hapsburgs in Austria.

That was the occasion of the war, and not its cause.

Its causes are very many and very complex, and it will be the serious task of historians of the next twenty years to analyze them and to state them. The war is like sin in this, as in a thousand other things, that it is a present calamity. However it began and whosoever is to blame, the great question at the present moment is, not as to how it came but as to its dreadful present curse.

If a man is disposed to insist that history repeats itself he will be sure to point you to fighting and bloody Europe today. He will tell you that 1914 is 1814 over again. Then the countries of Europe were united against one, namely France. Today it is Germany. The overthrow of a commanding personality was the common purpose. Then it was Napoleon, now it is Kaiser Wilhelm II. Then the common purpose united nations, otherwise disunited. It is so again today. That was a colossal conflict followed by stupendous results on the history and the geography of Europe, and no doubt this is also to be so. Then the resources of a continent were brought to the very verge of exhaustion before they accomplished their purpose. Today it is already clear that nothing less than this will conquer the German armies, if indeed that will succeed.

To be sure, the differences are scarcely less in evidence. The great changes wrought by the marvelous nineteenth century affect the situation. The material advance in all the arts and sciences enters in. Perhaps less apparent is the moral progress of which the nineteenth century made its great boast. The inventive ingenuity of the race has contributed to make weapons more deadly and warfare more destructive. Neither are the subtle forces of diplomacy able to make a much better showing today than they did a hundred years ago. The elemental standards predominate. A finer ethical spirit does not show itself either in the inception or in the carrying on of the present war. If war is hell, then until hell changes war will not change. Civilized warfare is a fiction and a lie. War is itself the display of the savage in human nature, and not until the world revises its conception of civilization will the ape and tiger be capable of becoming civlized.

One thought above all others has pressed itself upon my mind since this war broke out. I was marooned in Switzerland for over half a month and though that was neutral ground the sounds and sights of war were all about me. I believe, as I have never believed before, that the fundamental principles for which the National Reform Association has stood from its very beginning are the only grounds for the solution of this war or any other war. They are the only safeguards against any war. I have heard many thoughts, wise and otherwise. I have read thoughtful and well-meant suggestions from statesmen and schoolars. I have been impressed by lectures and sermons and discussions, almost without number, but the trouble is, most of them do not touch bottom, they do not reach the seat of the disease, they do not meet the need.

No man has begun to make his way to a true understanding of this war—not to say to a solution of it—who has not seen that just as in national affairs, so also in international affairs—indeed, if there is any difference it is more true there—the moral view of the situation is the only true and ultimate one. That is why every one of the fighting nations tries so hard to show itself in the right. That is why Belgium made her resistance at Liege, Namur, Brussels and Antwerp. That is why England insists that she had not only the moral duty but the treaty obligation to make the same kind of war generally speaking against the Triple Alliance in behalf of Belgium that our country made against Spain in behalf of oppressed Cuba in 1898. That is why Germany, for the moment at least, putting economic rights and the rights of self-preservation higher than the right of treaty obligations. ignored the treaty and marched across neutral Belgium bound for Paris. And so with all the fighting nations. They are straining every nerve to make the world believe that they are right.

Now, the idea of right and wrong is not on the surface, but goes down deep. It goes down far enough to strike the deep eternal bedrock principles for which our Association stands.

A few days ago I was interested in reading that at some meeting held at Pittsburgh a fortnight ago the speaker had said in effect that war is cruel and made the people cruel. The reports said that there were honored Christian men and ministers present, adding one or two names of my own friends whom I greatly esteem and love, who vigorously protested against the remark. I quickly inferred that the unavoidable inaccuracies of a brief report had conveyed the wrong impression. War has few defenders, and the most righteous war in all the world is the war against war. War brutalizes, decivilizes, dehumanizes men. It may develop some of the heroic virtues, but even these are by-products of the malevolent forces. Its effect upon the conscience and the thoughts of a generation are hurtful in the extreme. It familiarizes the old and young alike with rumors and scenes where cruelty and carnage and inhumanity and death are the chief factors in the scene. A citizen of Genoa said to me with a sob in his voice, in the early days of August, "Every law is reversed in war."

Now, I shall not attempt to suggest any formal scheme that the Christian communities of the world might accept. I believe it has always been the strong position taken by our Association that it stands, first of all, for the

principles underlying Christianizing movements and shaping reform policies and that is the position which is most urgently needed today. A friend of mine of national distinction made an address in an Eastern city a few evenings ago, in which, as I understand the report of it, he maintained that the best and most effective way to stop war is to make it unpopular. Let bankers refuse to make loans to nations for purposes of war; let manufacturers and merchants refuse to sell them those things without which war could not be waged. In short, let the world boycott war and the nations that make war. I trust I failed to get it all for that suggestion is certainly superficial. How are we going to make war unpopular? This presupposes a certain state of mind, and how is that state of mind to be brought about?

Others put their trust in treaties and agreements not to fight. But what is the worth of a treaty if it is to be ignored, as soon as it begins to hurt? Are questions of national honor to be excepted? What question could be more one in which a nation's honor is involved than that of a treaty signature and solemn treaty obligation? If a treaty is no longer tolerable let there be proper and diplomatic methods of revoking it, but let not the parties to it simply ignore it when the emergency arises for which it was designed. "Blessed is the man that sweareth to his own hurt," and blessed is the nation that sweareth to its own hurt.

And so we might go on through the Hague tribunals and the international arbitrations and agreements to disarm and to delay war and to keep the peace, but they are worth no more and no less than just the measure of the moral character and consciences and rectitude and responsibility which each nation brings to them.

The distressing thing about the fighting in Europe today is that there is no authority that can make them quit. It is the universal acceptance of the Bernhardi doctrine that might makes right. And by might is meant physical brute force. Your courts mean nothing if they have no police force behind them. Your city authorities come to nothing if they have no power to carry out their program. Your nation is weak if it has not power to do what it aims to do.

There, to me, is the crux. So long as the world recognizes no higher force than mere physical force, so long as the nations recognize no authority higher than that of mere might, then the future is hopeless and dark, and until the nations will recognize the Almighty God and His law as supreme and His authority as over all—higher than all the authorities and majesties and powers and principalities of earth, we may talk about making war unpopular and making binding treaties, but it is all talk.

Christian Europe, civilized Europe, is a gigantic apostasy from that high ground today. This great war is opening the way for just that thing. One cannot walk the streets of London today without feeling that there is a chastened and softened religious feeling in all Great Britain. A distinguished professor in the Sorbonne has recently said that thousands of worldly thoughtless Frenchmen are now coming back to reality and to God. Germany reports crowded churches throughout her vast dominion, and we may well wonder if already things good are not coming forth out of this great evil.

Perhaps men will grope their way back to God. Millions of devoted Christian men and women in all the countries of Europe today are lamenting and deploring the horrors of war. The kings are men and are feeling it to the very quick. I am not sure of the mere technique of peace. I am slow to speak of the first step or of the next one, but among the thousand doors that are flinging themselves wide open today I believe there is none more inviting, there is no field of effort more promising than just this. The people of every country feel it and will welcome it. The churches, with blushing cheek, and yet with loyal penitence and faith, will join hands and do God's service in bringing this higher thought to pass. Jesus Christ is King of kings and Lord of lords. He is the only Prince of Peace and Lord of the Conscience. His is the supreme authority both among nations and among men, and I profoundly believe that the only hope and assurance of a peace that will be permanent because it will be honorable, will be sealed with the seal of His authority and will bear the imperial stamp of His approval.

Otherwise, any peace is but an armed and angry truce. Otherwise any peace is only awaiting to muster exhausted energies and summon the worn-out forces for another ferocious conflict.

And hence I believe that the old principles for which we have stood, imbedded in the Word of God and fortressed by all Christian history, furnish the only foundation for any policy that will stand, for any peace worthy of the name and for any lasting virtue, liberty and independence with which any people can be blessed.

Trenton, N. J.

THE MORMON KINGDOM

Bishop Thomas C. Carter, LL.D.

Like other American citizens I had regarded polygamy as the one dangerous feature of Mormonism, and from that standpoint alone I had studied the subject. But as I have looked more deeply into the question, I am convinced that polygamy, though dark, debasing, revolting, and unlawful as it is, does not constitute the greatest Mormon peril in this nation. It is the establishment of an alien "kingdom" in the heart of this Republic that we should look upon with fear.

Years ago, a Federal judge, in addressing a grand jury in Utah, uttered these startling words: "Polygamy is the merest nothing compared with the **bloody despotism** which forced it upon the people and perpetuates it among them."

The Mormon question, then, is not so much a religious question as it is a national question. It is the question of a **"bloody despotism,"** a **Mohammedan Kingdom,** inside of our Republic, fostering treason, defying national law and authority, building up a system of oppression, robbery, and crime—this is the monster we are called upon to throttle and destroy.

To show that I am not misrepresenting this **alien hierarchy,** I intend to prove, from their own testimony, every charge that I make against them.

I. MORMONISM CLAIMS TO BE A THEOCRATOIC KINGDOM.

This has been its boast from the time of its organization. And in proof of the proposition, I introduce their own records and put their supreme leaders on the witness stand.

1. **Hear the testimony of Orson Pratt.** He was one of the so-called twelve apostles of this alien kingdom, and was long recognized as the ablest of their number. In speaking of this theocracy, he said: "It is the only legal government that can exist in any part of the universe. All other governments are illegal and unauthorized."

2. **Brigham Young is the next witness.** He makes a still stronger claim for this theocratic Mormon kingdom. His word is **authority** with Mormons. Listen to what he says: "Our ecclesiastical government is the government of heaven and includes all governments in earth and hell. It circumscribes all the governments of the world."

3. Now, I wish to prove beyond the power of contradiction, that the kingdom here testified to, by the greatest authorities of Mormonism, is the genuine **Joseph Smith Dynasty.** To do this I call Orson Pratt again to the stand. He says: "On the 6th day of April, 1830, the Latter Day Kingdom of God commenced in its organization, consisting of only six members, in the town of Fayette, Seneca County, State of New York."

This establishes the obnoxious origin of the Mormon Kingdom. The first of the six members in the organization was Joseph Smith. Smith was a sort of fanatical crank, who wore a high white hat, kept a cake and beer shop, was guilty of many acts of dishonesty, pretended to have seen many supernatural beings, and even to have had wrestling matches with the devil. With a stolen fable he converted a man by the name of Cowdery. Being commanded by an angel, that a beginning should be made, Cowdery baptized Smith; the prophet then baptized his convert; and with four other deluded souls, the Latter Day Kingdom, testified to by Pratt, was organized.

4. **The proof shows that the Mormon kingdom was set up as an opposing government to our national authority.** Since its beginning, eighty-four years ago, this alien hierarchy has been located in twelve different places in our country; and history shows that in every instance it has brought on hostility, and outraged American society. History shows that no less than thirteen times the Mormons have been in open conflict with the government and with the people.

(1) In the State of New York, even when the organization was just starting, the motley subjects of this alien kingdom kept three townships in an uproar with their antagonisms to American authority and law.

(2) In Ohio, during their brief attempt at forcing upon a law-abiding people this new, treasonable organization, they had thirty lawsuits with one man. There they assumed to be an independent government, established a lawless bank, and issued $40,000 of paper money which they never redeemed. Leaving that State in a general fight they were pursued 200 miles by the officers of the law and escaped into Missouri.

(3) In Missouri they put themselves against law and government, claiming to be a government unto themselves, and brought on a war that resulted in their expulsion from the State.

(4) Illinois was the next scene of their un-American operations. There they set up the claim of independent sovereignty, and brought on a three

years' irregular war in that peace-loving State. Their prophet Smith claimed to be a second Mahomet; organized an army of which he was the general; and terrorized the State until the militia was called out to defend the honor of the commonwealth. The war ended in the slaying of the boasted potentate, and the expulsion of his followers at the point of the bayonet.

(5) Utah then became the center of this Modern Mormon Kingdom, with Salt Lake City as its Capital. There, a thousand miles from the nearest approach of civilization, their leaders proclaimed the absolute independence of the Mormon government. It was then that Brigham Young said: "Mormonism is **a terror** to the pretended republic governments, and to all the world." The opposition to the United States was intense. At the first effort to establish law and order, the Mormon leaders said to our government officials, "We are a government unto ourselves, and what obligation are we under to recognize the authority of men who attempt to lord it over us?"

(6) Let it be remembered that these rejected and abused government officials of that day were appointed by President Fillmore. They had a right to be there. They were the commissioned representatives of the greatest government in the world. But the self-appointed rulers of the Mormon Kingdom refused to allow them any authority inside of their abominable theocracy, and they reported back to Washington: "We find the performance of our duties too dangerous to permit us to remain."

(7) Let me give you three scenes of this Mormon resistance of these United States officials:

(a) Utah being a territory under our flag, Associate Justice Brochus was instructed to ask for a block of marble or other stone to be placed in the Washington monument, then in process of erection, to the honor of the "Father of our Country." Yet when he made the appeal to an audience in Salt Lake City, Brigham Young mounted the stand and denounced Judge Brochus in the most violent language for presuming to ask for any memento to George Washington inside of the Mormon Kingdom. As he strode the stage with the rage of a lion, pouring forth his terrible anathemas against the United States government, the Mormon subjects were lashed into such fury that they were at the point of tearing the government official to pieces. Every vile epithet hissed at Judge Brochus by this lawless potentate was responded to with flagrant treason by the crowd; and when old Brigham pompously declared himself a far greater man than George Washington ever was, his followers went wild with applause.

(b) On an occasion when two of these government officials were seated in the Tabernacle, the Mormon speaker of the day discovered their presence, and turning upon them, shouted at the top of his voice: "The government of the United States is a stench in the nostrils of Jehovah, and no wonder the Latter Day Saints **want it down.** We can save it by theocracy, but rather than see it saved any other way, we would see it damned."

(a) The third scene occurred while Elder Carrington was delivering a harangue in the Tabernacle. Seeing Chief-Justice McKean, seated in the corner of the auditorium set apart for what the Mormons call "Gentiles," he began to berate the Constitution of the United States, and warming up in his treasonable tirade, he exclaimed:

"There is not the dotting of an i or the crossing of a t in that instrument that justifies these Federal officers among us. They hold office by usurpation; their official acts are tyranny; and it is an outrage upon Mormons to be made subject to their misrule." His closing words were: "I hate the very ground the infernal scoundrels stand upon."

5. Twelve years after this Brigham Young made a proclamation to his subjects, in which he said: "All these United States officials are a set of scoundrels, and I don't want any more of their decisions. They'd better be careful, or I will send them home by a short cut." Here is an open threat of assassination against the officials of this nation by the highest potentate of the Mormon Kingdom.

6. John Taylor, who succeeded Brigham Young upon this **Mormon throne,** made a proclamation, in which he said: "I defy the United States. These are my sentiments, and all you who sympathise with me in this position raise your right hands." Instantly the vast throng unanimously voted to sustain their new potentate in his vile purpose to maintain this **Mormon Kingdom** against the authority of this great nation. And under its privileges of Statehood, the same spirit is felt against this Republic.

II. THIS MORMON HIERARCHY IS NOT ONLY A KINGDOM, BUT A FOREIGN KINGDOM.

With the death of Brigham Young the native leadership of the dynasty practically ceased. At the present time most of the leaders are of foreign birth. And now this foreign kingdom, guided and controlled mainly by foreigners, is more dangerous to our national government than at any former period. Ignorant foreigners, brought here from Europe, blindly obey these Mormon rulers. Most of them were paupers in Europe, and brought here at the expense of the Mormon hierarchy and are held in a system of bondage until they pay the debt. But I have not space to multiply the horrible facts connected with the purposes of this alien kingdom in our midst.

III. WHAT SHALL BE DONE ABOUT IT?

There are three ways which I wish to suggest of dealing with the question.

1. **The enlightenment of public sentiment.** The time has come when through the pulpit and platform and press, and by every other legitimate means, public sentiment must be enlightened, quickened, and aroused on the subject until an awakened nation shall arise and adopt measures for the overthrow of this monster of power. I think one of the most effective ways of extirpating this enemy of liberty is to put upon it the brand of public odium, and to make that brand so large and deep and black that it may be seen not only all the way to Utah, but all over the United States, and all over the world. The ax must be laid at the root of this Upas tree of fraud and corruption and dangerous power, and I propose to brand it as a sort of high treason against mankind; a high treason against government and law; a high treason against civilization and liberty; a high treason against the best hopes of men and women; and a bold and defiant effort to build up and sustain an alien kingdom over the greatest Christian government in the world.

2. **The second way to deal with this un-American monster which I name**

is to let it alone. That course would be eminently satisfactory to Mormon leaders. But the "let alone policy" has brought infinite destruction to life and property and to the nations of the earth. Adopt the "let alone policy" toward all the evils in America today and certain destruction would be our fate. Crime would go unpunished, appetites unchecked, passions unbridled, and anarchy would come down upon this fair land like a terrible night and massacre would seal our eternal grave. Adopt the "let alone policy" toward this one great evil of Mormonism, and we array ourselves on the side of an alien despotism inside of our republic. We have let this anti-American power alone, alas, too long already. Every day increases its dangerous power. From the ends of the earth the new recruits are gathering to reinforce this terrible, antagonistic influence within our nation. Turn your face eastward and listen to the drum beat of that awful invasion pouring upon our shores. Many thousands of them are coming to join Mormonism in the west. And if our civilization passes under a total eclipse it will come as the result of our silence and total indifference to these forces of evil which are coming to oppose American institutions, to join the enemies of the Sabbath, and to unite for the utter destruction of our national life.

3. **The third way to deal with this dangerous power is to overthrow it by national authority.** I am convinced that nothing less than the complete destruction of this dangerous power will relieve us from its peril. It is time Congress should prevent these Mormon emissaries from scouring this country and capturing our unsuspecting people and carrying them away into this terrible slavery. It is time also that Congress should prohibit the bringing of any more foreigners from Europe through these Mormon agents, to swell the hosts of this foreign Mormon Kingdom.

IV. OBJECTION ANSWERED.

But there are those who tell us that any effort to overcome this terrible enemy of righteousness and civilization is religious persecution. I deny the charge. It is not religious persecution to throttle treason. It is not religious persecution to demand that an alien hierarchy shall keep out of American politics. It is not religious persecution to deny the representative of a foreign potentate a seat in Congress. It is not religious persecution to prevent the commercial and financial system of Mormonism that is preying upon this whole country. It is not religious persecution to prevent the prophet from sending out emissaries all over these States to deceive and capture women and children and deliver them up to the pillage of Mormonism. It is not religious persecution to prevent the sending of Mormon representatives to Congress who are not the representatives of a political party but of a foreign despotism. It is not religious persecution to oppose the recognition of the Mormon Kingdom as a coordinate power in this republic. It was such recognition that caused Senator Cannon to withdraw from Utah and throw himself into the fight for the emancipation of the enslaved people of this Mormon Kingdom. It is apparent to those acquainted with all the conditions in Utah, that Utah, as a State, is no more loyal to this government than it was as a territory. During the Roberts excitement Mormon writers and speakers repeatedly stated that they were not

bound to keep their compact with the government, because they were forced to make it to obtain Statehood. They openly boasted that Utah was now a State and the government was helpless. So, it has been declared by one of the best writers upon the subject "that there is an irresistible conflict in Utah. No State can continue to exist one-half Mormon and one-half American. We are dealing with an oath-bound, despotic dynasty, which claims to give laws and commands to individuals, rulers, and nations of the world; to appoint, ordain, and establish constitutions and kingdoms; to appoint kings, presidents, governors, and judges." This is the foe which we are called upon to confront and to destroy or its influence will tend more and more toward the destruction of our liberties.

Chattaooga, Tenn.

EUROPE'S WAR—AMERICA'S WARNING

Abstract of address at Annual Convention of National Reform Association.

Charles S. Macfarland, Ph.D.

Each of the warring nations in Europe is fighting, in others, the very sins which it has itself committed. Each is fighting now a foe without, because each failed to fight her foe within. The seeds of this sin have been nurtured many years.

More than one nation had by newspaper and by its literature, contemplated this holocaust, sometimes with criminal levity. Each was unwilling it should come, but not enough unwilling. Even now it is talked of by more than one, with appalling complacency, as a more or less permanent event.

All have, in varying degree, either talked or acted an imperialism, and each has constantly increased the suspicions of the other. Men of all these nations had helped it to come by perpetually reminding themselves and the others that it was "bound to come." The national snobs were not of one nation alone. And in the final judgment, while the guilt for certain immediate acts may rest more heavily on one or two, they will all admit their share of guilt, and on no other assumption can we hope for justice at that judgment. And one thing had been absolutely neglected by each and all, although if anything stands out as the clear verdict of history, it is that no nation was ever killed by guns and powder, but that all who have gone down have died of injuries internal. Our statesmen, some of them, are telling us that Europe's war is America's warning; that we must get ready and that our readiness must be very much like that of Europe's nations; that we must do the very things that they for thirty years have done. They tell us that our chiefest need and our most permanent defense and our lasting security is a battleship, which cost millions of dollars and takes years to build, but which can be blown to the four winds with a little torpedo that can be made in a day or two and costs a few dollars. But I want to approach it from another viewpoint, and put the warning in a different light. They say that we must get more guns and ships and shells. I want to point out a different kind of armament. They are dealing with one set of forces. I will try to deal with another. And one thing I admit, we must have either theirs or mine. Our nation must have forces either material or moral, and

the only question is—which shall they be? It is either God or mammon, for no nation can serve two masters.

The duty of the hour for us is to understand the deeper meaning of the hour's deeds, to discover how they may be the means of ultimate regeneration, to seek how we may build the new Jerusalem, the holy city, upon the ashes of the old; and most of all to ask ourselves what should be our own state of mind and condition of heart at this moment, when the world has lost its way, and the civilization of centuries seems to be under the very curse of God. Our first duty is not to condemn the world, but to find out how it may come again to life and have it more abundantly than before.

For let us forget it not, far above this, another battle is being fought, one of whose armies may with right and truth appeal to God. Let us rise out of this conflict into the higher one, which is not against flesh and blood, but against the spiritual hosts of wickedness with the heavenly places of our own souls, the battle of eternal and ultimate realities and ideals.

Our President's call for prayer on the fourth of last October is said to have made the deepest moral impression in Europe of anything that has occurred during these past weary months. Had he, however, contented himself with upbraiding the nations of Europe, or had he reproached them for their folly, it would probably have had the opposite effect. Perhaps the moral power of his utterance was in that portion in which he besought us to humble ourselves and confess our sins, for the great part to be played by the United States of America in the near future would be impossible were we to take a patronizing attitude toward our brethren across the sea, or to express our satisfaction with ourselves. It will, therefore, be wise and well, instead of lamenting the national misdeeds of others, to make this the solemn occasion when we turn our eyes inward and seek in an inviolable solitude of our national personality to stand face to face with the divine reality, and having judged our brothers, if we so must, proceed then to judge ourselves.

We read the utterances of Europe's university professors, and especially those of representative religious leaders, with unspeakable sadness, because they are filled with bitterness and scorn, with reproach and contempt for those who only a few short weeks ago were their brethren beloved. It shocks our moral sense and we lose, for the moment, our faith in human nature. But we must not forget that these brethren are not expressing themselves to us at this moment. We do not see their real hearts. Their utterances must not be taken at anywhere near their face value. They bespeak little more than nerves overwrought and minds illusioned. And who can tell; might not we ourselves be like them were our situation such as theirs? The best thing for us to do is to make this primarily a day of national introspection.

The blame is universal. We have all assented to a so-called balance of power, equipoised upon a sword, with bullets in the scale for weights. We have all agreed to secret alliances other than for reason and justice. We all share the peril of the sword because we have taken the sword. The differences are in degree and not in principle and kind.

It is becoming clear to us that with the piling up of armaments which invite

conflict, and in which we have shared as well as others, the civilized world to-day has two alternatives. It is either all war or no war at all. The Atlantic and the Pacific have become very narrow, and we are by no means immune from this alternative.

The conflict in Europe was no mere accident. The ultimate causes of her woe are selfish ambitions, material competition, unfair advantages, suspicions, the doctrine that might makes the only right, the confusion of moral with physical power, the ruthless law of the survival of the fittest; in all which the militarists have been ably supported by the intellectuals and the aristocrats of the old world. It all goes back into history; its causes are remote and ultimate. It arises out of a false philosophy of human life, a false conception of racial relationships, and a false view of human progress.

Are we free from the danger of these ultimate causes? Is our inward social order, which corresponds so largely to that of Europe, as a whole permeated by an elevating philosophy of human life? Have we yet solved, by moral processes, the problem of racial relationships? Is our moral progress altogether according to the preaching of Jesus and the prophets? Are we, in our social life, seeking to save life by losing it? Are we dominated by the higher law of the survival of the fittest for the sake of the unfit? Do we throb with the pulses of what Baroness von Suttner has so beautifully called the international heart?

Even suppose we grant that, because of our newer and fairer opportunity, we are approaching nearer to it than the other nations; let us not forget that the nations of Europe are suffering, not only because of their immediate sins, but because of their past records. Admit, even that some one of these nations is primarily at fault, how about the past conquests of the others? But let us pursue the historical method further. How about our method of the past? All human progress must be construed and interpreted in relative terms, and with our larger opportunity, our more favored conditions, if we were not infinitely better than the other nations we should be infinitely worse.

The shadow at least of a world conflict is yet upon us. It was only a little far back that we were on the verge of a contest that might perhaps have become an Armageddon. Have we, as a nation, been free from responsibility for the exploitation of the poor people of Mexico? Have we cause to wonder because they do not trust us and have little confidence in our good intentions? The peoples of the Far East have had occasion to exercise great patience with us, and they have been very forbearing. We have sent others to them than our missionaries. Our present treatment of Japan is irritating to her national sense of honor, and our inadequate methods for the protection of the aliens who are in our midst, and who have as much right in our midst as did our own fathers, are things to give us pause and cause the native hue of a self-glorying satisfaction to become sicklied o'er with the pale cast of thought.

Are the militarists of America, at least relatively speaking, very much better than any other militarists? Ask our President to tell you of the war lobby at his office doors a few short months ago clamoring for an attitude to Mexico that might have wrought incalculable ruin. And would not more

than one of them, in the same environment, be readily transformed into a Bernhardi, and are not some of our intellectuals little better than a Treitschke or a Delbruck?

Let us turn our eyes inward and deal with ourselves. We have the sad story of that same militarism, only in another form, in Colorado, whose violation of law and order bears sad resemblance to the breaking of international law and order across the sea and which is due to the same inherent cause.

We are by no means free from a false and boasting patriotism. Our people have by no means caught the splendid spirit of Mazzini's eighteenth century appeal from the "rights of man" to the "duties of humanity." What would our people do were the occasions great? God only knows.

But, above all, witness the resemblance of our internal class consciousness and conceit and contrast it, if it can be really contrasted, with the setting over against each other of race and nation across the Atlantic. Does ours not bear sad witness to the philosophy of a Friedrich Nietzsche?

Our hearts sink at the failure of one great philosopher and teacher of the old world to apply the splendid idealism which he has set before us on the printed page and because he now tells us that the relations between races can only be adjusted by conflict and subjugation, which is another way of telling us that his own idealism was a foolish dream. But have we not any scholars who under the same stress and strain would go astray and would readily limit their idealism within national bounds?

We are amazed at the recklessness and the mad presumption witnessed in the violation of neutral protection, and yet one of our own states is at this moment in danger of seeking the same narrow, false self-interest so that our Federal government, as our Secretary of State regretfully admits, is powerless to insure the inviolability of its own sacred treaties, and that state and its people say they will not wait, because the issue is self-preservation.

Our saddest thought has been that Christians should be at war, and that they should support so false a patriotism. Is not this animated by the same individual experiences as those of our own Christians selfishly living within their own class limits, expressing their own class consciousness, giving vent, if not to class hatred, at least to class contempt? Have our Christians in the United States of America ever witnessed clearly Peter's vision that God is no respecter of persons? It is sad indeed to witness in Europe race antagonism and race contempt crushing out Christian sympathy and love, but have we within our borders a brotherhood and sisterhood which constitutes a divine democracy? I think it was a German philosopher who once uttered the beautiful thought that religion was reverence for inferior beings. Have we attained that height of thought in our estimate of other states and races?

We clearly recognize that no peace can come to Europe unless it be the peace that comes from justice, but yet within our own land thousands upon thousands of our people live in a continuously armed truce and we have here a social and industrial order still awaiting the peace of justice.

Just as the mills and factories of Europe are turning out weapons of hatred and destruction, so our mills are manufacturing hatred in human hearts and our mines hide deep in the earth,

an injustice which is being transformed into ill-suppressed violence. What I am trying to remind myself is this—that the same malevolent forces, the same ultimate causes, the same specious philosophies, the same insane expedients are at work with us as those which on a larger scale are working Europe.

Perhaps the chief of all causes of every kind of warfare is the desire for mastery, the lust for domination. We have that same thing except that it exists between classes instead of between nations. Across the sea there has been for many years a process of unification of nations with its intensification of prejudice which have now set nation over against nation in deadly array. We have the same phenomenon between classes in our midst, and the bombs beneath the seats of our judges are premonitions of a greater danger to us than any that may await us from without.

Another cause of the world conflict is the rise of submerged peoples, and we have here submerged peoples by thousands struggling for air and light and freedom of opportunity. If you think this is not so, read a few of the papers and magazines published by our organizations of labor, not to mention some others, and then read the magazines published by our industrial manufacturers.

We have the sad spectacle of the nations of Europe calling upon their tribal gods, each nation trying to think of itself in relation to its god. We are not far from that same individualistic class creation of deities. Great masses of our people are looking for their uplifting toward a revolution, and it is largely caused by the way in which our rich flaunt their riches in the face of the poor and emphasize the wide gulf between Dives at his table and Lazarus at the gate.

The real prophets in Europe have been for many years warning the nations of their mad materialism. We have the same insidious foe of social progress among us, and it exists not only in high places but also among the lowly, for to worship the Mammon that other men possess is no better than to worship that which we possess ourselves.

The conflicting, or seemingly conflicting interests over there have engendered and nurtured these hatreds. We have the same supposittious conflict intensifying the same hatreds. Read, if you will, the recent address of the president of the National Manufacturers' Association, or the report just from the press of the president of the great mining company, and then read with them, at the same time, the record of the same events by those who are arrayed in conflict against them. Remember that these are not isolated instances, that these men are the mouthpieces of great classes and masses of mankind upon whose mutual relations our national life depends.

The over-sea pronouncements about nations crushing each other sound very much as though they might have been made at a dinner of a great association of manufacturers held recently, or at a gathering in some dingy hall of their open foes in the world of industry.

We have built up deliberate and powerful organizations, legitimate when limited to the purposes for which they primarily exist, but in fact devoted to the destruction of other movements and bodies of men, equally to be sanctioned in their original intent, upon a class basis, and a class hatred as clear

cut as the shameful breach between the striving nations; and then as the issue of this, other great bodies of men and women, so frantic in their sense of despair that the whole social structure must be destroyed by dynamite and arson.

These warring classes are as ignorant of each other and each other's inmost thought as any nations divided by a great wall of China.

It is said that one nation over there is attempting to convey its culture by force, but these utterances, whether or not they represent that nation, do not sound unlike some of those giving expression to our superimposed philanthropy as a substitute for human freedom and divine justice. It is said that one of these nations proclaims itself as the divine custodian of God's blessings for the world, and this sounds very much like the familiar phrases of some of our leaders of industry who go farther than to talk about what they call their own business and talk about a benevolent, paternalistic feudalism which denies the democracy of the Hebrew prophet and the Christian Messiah; and I suppose if any of the preachers in Europe had interposed they would have been told to keep close to their own business of preaching the Gospel. Just as the militarists of Europe declare the pacifists to be mild but dangerous fanatics, so again and again before our face our prophets of God's new social order are put to shame.

It seems to me that the same principalities, the same powers, the same rulers of the darkness of this world are at work in one continent as in the other, in one between its nations, in the other between its classes.

The poor people of Europe have been betrayed, both by their lords and by their own social leaders just as, under the same haggard philosophy, our working men, misguided by feudal protectors, or by their own false leaders, are often, like Jesus, crucified between two thieves. And I am not sure but what the waste and want by war is under the same specious philosophy as the waste of strike and lock-out which are now almost daily occurrences with us. And we have the discouraging attempt of aspiring but misguided creatures, seeking to destroy the social plague by burning down their own houses, because we have not shown them any better way of doing.

It is clear to men of vision that the old international order of Europe is absolutely broken down, and that a new order must take its place, but this is no clearer than that the governing powers of our internal social life have failed and that a new order must surely be brought about either by the transforming power of a great gospel or else must rise from out the ashes of the old.

And the new order must come, both here and there, by the same great spiritual transformation, the appeal of a higher imaginative pity, the conservation of human heritages, the unwillingness that even one of these little ones should perish and above all by diverting all that is high and holy in the fighting spirit of man by setting before the eyes of men the great moral equivalents of war, so that mankind's scarlet sins themselves may be as white as snow and their now crimson conflicts shall be as white as wool, as they shall, instead of fighting each other, fight for each other, the moral battles of our humanity against disease,

injustice, inhumanity, and every subtle foe of our common human progress. For we have not yet tested, except in a very timid way, what this newer humanitarianism may do to bring forth heroism, courage and endurance, and the very wrath of man may yet be made by God to praise him; for even now, down in their hearts, as Ruskin declared, men worship the soldier, not because he goes forth to slay, but to be slain.

We wonder at the powerlessness of the Christian institutions of Europe, with the helpless Pope and the Protestant church caught up in the maelstrom of a false patriotism, and yet within these past few months, in Colorado and in Michigan, in the cities of Lawrence and Paterson, we have had witness of the same helpless church and synagogue. Just as the church in Europe is futile because it is bound to the state which determines its social institutions, so the church in the United States is fettered to a false and passing social status. As the church in Europe is divided by its racial hatreds, so the church in the United States has as yet failed to demonstrate the reality of any racial brotherhood. As the church in Europe is divided among itself, so in our own land, with our disintegrated religious forces, problems of social justice have been looking to us with beseeching voice, and we have found ourselves obliged to face them, or worse still, to shun them with shame upon our faces and with a bewildered consciousness, our spiritual authority not equal to our human sympathy, because it is so sadly divided.

Remember that I am given the restricted task of presenting only one side of the picture. Thank God there are great forces for social righteousness; we have the beginnings of a great revival of the church and of religion in new and splendid terms, and the church will dare, so I profoundly believe, to appear as a leader and to express her spiritual authority in our midst.

But let us not fail to remember that we are to reckon with the same demoniac forces as those which have ruined Europe. Let us profit by the sad example and learn as a nation not to ask God to be on our side, but to pray with Lincoln that we may be found upon the side of God. Let us not forget that we as a nation must purge ourselves in order that we may be ready to take the great part to which God and our age are about to call us. Our age and generation call for a solemn, searching, fearless utterance of solemn, searching, and fearful truths.

New York, N. Y.

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The Honorable William Jennings Bryan was a delegate from the Presbyterian Church and was in attendance at the meeting of the Executive committee for the space of half a day. In the evening, Mr. Bryan addressed an audience of four thousand people in the City Auditorium on the very appropriate subject of Peace. Mr. Bryan is a Christian idealist. He believes that the Moral Law and the Gospel of Christ are for nations as well as for individuals. There are doubtless some good people who will find it hard to agree with certain of Mr. Bryan's ideas and sentiments on peace, in view of the cold and cruel facts of present day life. It is most refreshing and heart-uplifting to hear a national Secretary of State speaking the lofty and courageous language of a Christian.—United Presbyterian.

The National Reform Movement

THE MOHAMMEDAN MORMON KINGDOM

ANTI-MORMON CRUSADE NOTES

The National Reform Association has been fortunate enough to secure the services of former Senator Frank J. Cannon for the greater part of the year 1915, in its crusade against the evils of Mormonism. A series of mass meetings, similar to those held in 1914, have been arranged for, beginning the 17th of January, in Erie, Pa. It is proposed to hold hundreds of these within the year, all of which are to be addressed by the Senator. Any desiring to make bookings for him should address us at national headquarters, 603 Publication Bldg., Pittsburgh, Pa.

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The Stated Clerk of the Arkansas Valley Presbytery of the United Presbyterian Church informs us that the Presbytery recently took favorable action on the resolutions sent by our Association in behalf of the Gillette Anti-Polygamy Amendment.

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"I am glad to assure you that the Presbyterian Synod of South Dakota unanimously and enthusiastically adopted the resolutions you sent me to present to that body, and that I sent one copy to Senator Thomas Sterling and one copy to Representative Dillon of this State. We follow it with our prayers." Thus writes the Stated Clerk.

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The editor of the leading daily newspaper in Oklahoma has recently subscribed for the Christian Statesman and written for all the literature of our Association and its auxiliary, the National Order of Anti-Polygamy Crusaders. He bids Godspeed to both organizations in their efforts to drive the Mormon Kingdom out of business. In asking for the local newspaper reports of our recent annual convention, especially on Mormonism, he says: "I am greatly interested in this matter. Have known Senator Cannon for fifteen years and while he was editor of our State Journal at Ogden, Utah, I was connected with it in the business office. I consider him one of the very big men of the nation. I also consider that he is trying to correct one of if not the very greatest wrong being done in the United States. I have recently written him concerning taking up this fight with him and I think you will hear from him concerning me." We have heard, and favorably.

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A reader of the Christian Statesman in Tabor, N. C., writes commending us for our crusade against Mormonism, at the same time expressing a fear that we are overlooking a greater enemy, Romanism. "Mormonism," he says, "is a church (so-called) seeking temporal power, while Romanism is temporal power under the name of 'the church'." From this it is evident that the writer has not made as thorough a study of Mormonism as of Romanism. Whatever else it may not be, Mormonism is a temporal power, doing against our Republic at the present time what many fear Romanism may some day do. Its claim for itself is and always has been that it is a literal kingdom. From the very beginning it has claimed and exercised the powers of temporal government. Moreover, its ruling hierarchs have been proven to be in sworn rebellion against our Republic. One of their number has just been reelected to the United States Senate—a man who was declared some years ago in the majority report of the Senate Committee on Privileges and Elections to have taken an "oath of disloyalty" against the United States. Notwith-

standing, the political and commercial power of Mormonism was and still is such as to retain him there. Mormonism patronizes presidents, bargains with political parties, manifestly holds the balance of power in the United States Senate, and protects its ruling heads and their most powerful devotees in the practice of polygamy and numerous other crimes.

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The publicity in the daily press attending the annual convention of the National Reform Association in Pittsburgh the 1st of December occasioned a communication addressed to the General Superintendent of the Association from a resident of San Francisco containing, among other things, the following: "Observing an article in the San Francisco Chronicle referring to your address on Mormonism, I am writing to recommend to your Association a man who was formerly one of the Seventies of the Reorganized Church of the Latter Day Saints and who is doing a world of good in putting Mormonism in its true light before the people of the country, Mr. Robert E. Grant, now of Grand Rapids, Mich." Mr. Grant, it seems, has had numerous debates in various places with Mormon elders and has frequently been invited to hold return meetings.

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A resident of Salt Lake City recently addressed the following communication to the General Superintendent of the National Reform Association: "From your recent remarks published in the daily press, that the Mormon Kingdom is the most arogant and deep-rooted of all monopolies, I take for granted that you are interested in the conflict between Mormonism and Christianity. I therefore write to ascertain whether your Association will assist me in publishing and introducing a work, the gathering of the material for which has required the greater portion of twelve years. The evidence it contains in simple, aggressive language, shows just how the Mormon false prophet illuminated himself with great splendor of brightness, pretendedly obtained all the keys to God's revelations and all authority pertaining to the Kingdom of Heaven, together with all power to reveal God's mysteries sealed from the foundation of the world, and to fulfill the words of the prophets declaring the restoration of the Gospel and the gathering of Israel. This work destroys the claims of the gross impostor Smith and unveils his vision of God and Christ and the divinity of his book of Mormon, and proves by his own writings that Mormonism is the most cruel religious deception that has ever misled humanity."

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A recent letter from a resident of Salt Lake City refers to the notices in the daily press of that city of our crusade against Mormonism and writes at some length telling of the tyranny of that system. Among other things he says: "God bless you for your words as quoted in the daily paper. You know much, but oh how little! The Gentiles in Utah are like sheep in a pen for slaughter. The Mormons are daily crushing out of existence the Gentile enterprises. Utah is going back into old Mormon control. I have often thought that here in Salt Lake City is the battle ground where the worth of Protestant Christianity will be tested. I appreciate your manhood in attacking the Mormon system, hence I take the time to write you this letter."

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Confirming what has so often been said of late in our columns concerning the necessity of attacking the Mormon Kingdom from without, we quote from a communication recently received from a resident of one of the larger cities in western Utah. This communication was called forth by a notice seen by him in one of the local papers of his city which contained a somewhat lengthy report of the addresses made at the anti-Mormon session of the recent annual convention. Among other things, the writer says: "The people of this valley, from their long association with the Mormons, have become apathetic, just as the purest-minded can be constantly thrown into the midst

of vice and eventually become indifferent to it. Hence it remains for the outside world to take the matter up. Then, too, it means business failure for any one here to take a stand in the matter." The writer goes on to say that about twice a month there are brought from one to two car loads of converts from the lowest class of Europe to his city and that they could not be more truly slaves had they been black and lived in the South before the civil war. He concludes by saying that the crusade we are waging against Mormonism should not be dropped until the power of the system is broken.

THE BIBLE IN THE SCHOOLS CAMPAIGN

As noted in advance in our last issue, a conference of representatives of organizations interested in the Bible and moral training in our public schools was called by the Executive Committee of the National Reform Association to meet in Pittsburgh, November 30th, 1914. Representatives were present from The National Education Association, The International Sunday School Association, The International Reform Bureau, The Independent Order of Americans, The National W. C. T. U. and the National Reform Association.

Promptly at the hour named in the call for the conference, the assembled representatives chose as their presiding officer the Rev. Dr. Henry Collin Minton, President of the National Reform Association, and as Secretary, the Rev. Dr. R. C. Wylie, Editor-in-Chief of the Christian Statesman. The call for the conference was them read by Dr. James S. Martin, the General Superintendent of the Association. We quote below the two paragraphs of the call relating, the one to the occasion of the call and the other to the object of the conference called:

"At the recent urgent request of several officials of a number of different organizations interested in the subject of the Bible and moral training in our public schools, the Executive Committee of our Association is issuing a call for a conference of representatives of all bodies known to us to be interested."

"The object of this conference is to decide, if possible, upon a plan of united effort. In view of the recent awakened interest in this whole subject in many sections of our country, it would seem that the time is ripe for at least a conference concerning the possibilities of united effort. There are a number of independent movements on the part of pastors in local communities, church boards and other organizations and also not a few by several Christian and moral reform associations. The movement advocated by our Association, the first, so far as we know, to give special attention to this subject, is and always has been distinctively Christian."

After the roll of members of the conference had been ascertained it was voted that each association represented be allowed ten minutes in which to give expression to the views held as to the matters properly coming before the conference. The National Reform Association was first called on and through one of its representatives, Dr. R. C. Wylie, set forth its views in a paper which had been previously adopted by the Executive Committee of the Association. This paper contained the declarative statements that the public school system is a state institution designed to prepare the youth of our land for the privileges and responsibilities of citizenship; that to accomplish this end moral as well as intellectual training is necessary; that while union of church and state is in conflict with the fundamental principles of our government, this has never been authoritatively interpreted to require the exclusion from the civil sphere of the principles of national religion; and

that proper moral training can be secured only by the use of the moral standard contained in the Bible accompanied by the sanctions presented by its divine author. This paper declared furthermore that the Bible and moral training had a place in our schools from the beginning and that the controversy was begun by opponents, not by friends of the custom; notwithstanding this opposition the Bible is still used in the great majority of our public schools.

The National W. C. T. U. was heard through Mrs. Jean B. Wylie, National Superintendent of the department of the Bible in the public schools. Dr. Crafts was next heard as the representative of the International Reform Bureau. Messrs. Samuel Young and H. J. Heinz were heard in behalf of the International Sunday School Association. The Independent Order of Americans was heard through Mr. John F. Lowers. Prof. W. M. Davidson, Superintendent of the Public Schools of Pittsburgh, spoke for the National Education Association.

The following action was then taken by a unanimous vote:

"RESOLVED, That we strongly affirm our position in favor of the use of the Bible in all our schools as the basis for moral training.

"RESOLVED, That we pledge ourselves to active effort in support of a movement to secure such legislation as will safeguard the Bible from exclusion from the schools in all States in which sufficient safeguards do not already exist."

The Conference appointed a committee of seven, two from the National Reform Association and one from each of the other organizations, to take steps to carry out this action. This committee consists of the following persons: Dr. Henry Collin Minton, Samuel Young, Miss Ada Van Stone Harris, Mrs. Jean B. Wylie, Dr. W. F. Crafts, John F. Lowers and Dr. R. C. Wylie.

This committee met immediately after the adjournment of the Conference to formulate a plan of action. Dr. Minton was chosen president and Dr. Wylie secretary.

The secretary was authorized to transmit to each of the bodies represented in the Conference a copy of the action taken, accompanied by a request that they approve of this action and of the choice made of the representative of their respective organizations to act on this committee.

Dr. Martin, by invitation of the committee, presented a list of State legislatures which will be in session during the present winter, the number being forty-two.

The following plan of action was then adopted: This committee through its secretary will, as soon as possible, get into communication with the Christian forces in the different States where the State legislatures meet, and wherever necessary will tender assistance and counsel in any movement which they may see fit to initiate calculated to promote the ends for which this committee was appointed.

At present writing sufficient time has not elapsed to have heard from the officers of the organizations whose representatives attended the conference, whether their respective bodies would approve the action of the conference. We shall hope that they will and that the proposed united effort will result in securing legal safeguards for Bible reading and moral training based on the teachings of the Book of books in the schools of all the States of the Union where the law explicity or by implication forbids such reading and teaching.

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A number of religious periodicals have recently given place in their columns to the peace propaganda adopted by the Executive Committee of the National Reform Association and printed in a former issue of the Christian Statesman.

A CALL ON SECRETARY BRYAN

By President H. C. Minton

The National Reform Association, at its annual meeting in Pittsburgh, December 1st, 1914, adopted an "International Peace Plan," which it sends out to all the world. This serves the twofold purpose of indicating the convictions of the Association concerning world-peace and of presenting a reachable ideal which should dominate all efforts toward an adjustment of the differences between warring nations today.

It is not for a moment to be imagined that this "Plan" is something entirely new under the sun. The National Reform Association is ready to co-operate with every movement that stands on the same general platform on which it stands. This platform is the broadly Christian one. It regards God's right as the source and fountain of every human right. It regards nothing as internationally right which is ethically wrong. It measures the value of treaty obligations by the measure of conscience and of moral responsibility which the signatory parties bring with them. Back of all explicit statements it always presupposes the sovereignty of Almighty God, the supremacy of His law, the moral accountability of the nations, the kingship of Jesus Christ, and the sacredness, transcending all else, of His rights over every other obligation which may be accepted or imposed.

In order to bring the "International Peace Plan" to the attention of those who are in official positions which relate them directly to the whole subject, a committee was appointed with instructions to do what they could to bring the "Plan" to the attention of our State Department at Washington and of the diplomatic representatives of other powers. This committee consisted of the president and general superintendent of the Association, together with Dr. T. H. Acheson, who was chairman of the committee that reported the "Plan."

Pursuant to these instructions, the committee called upon Secretary William J. Bryan at the State Department in Washington on Friday evening, December 11th. Dr. Lyman E. Davis, of Pittsburgh, substituted for Dr. Martin, in the latter's absence. We had all been in attendance at the annual meeting of the Executive Committee of the Federal Council of the Churches of Christ in America, which had been in session in Richmond, Va., during the three days preceding. Mr. Bryan himself also had been at this meeting as a representative of the Presbyterian Church in the U. S. A.; and he had delivered a very notable address to several thousand people in the Auditorium Wednesday evening on the subject of Peace. This address might have assured us, if we had needed such assurance, that the Secretary was in perfect sympathy with the views of our Association and with the purposes of our call.

We were received with cordial welcome and had no sooner made Mr. Bryan acquainted with the nature of our mission than we were made to feel altogether at our ease. His direct and prompt inquiry, "What can I do for you?" opened up the whole subject.

With the hearty sympathy of the Christian gentleman was delightfully combined the careful dignity of the official premier. The baffling barriers in the way of immediate overtures; the wisdom of making haste with discreet slowness; the only proper animus of any peace worthy of the name; and the paramount importance of the moral elements in War and Peace; these were touched upon and at the close of our interview we felt that we had accomplished two things: we had succeeded in impressing Mr. Bryan that the National Reform Association is very

much on the map of contemporary moral movements in the world, and we had assured him that he had the unswerving sympathy and support of a large constituency which looked out upon the stormy world today from the standpoint of Christian ethics and Christ-crowned statesmanship.

It was with this satisfied feeling that we came away. It is obvious that our favored country is to have a unique and very important part to play when the pregnant hour of final adjustment comes. There are a thousand angles of interest and observation; there are a thousand unseen but powerful cross currents in the complicated field; there are a thousand openings, tempting to immediate entrance, in some or many of which, if the entrance is too immediate, the precipitate action will be self-defeating. A thousand wise and well meant suggestions are constantly forthcoming. Some put their greatest emphasis upon the speedy cessation of the bloody strife; some see largest the ideal toward which all forces that make for peace should work; some prefer that the organization of the established status should anticipate the proclamation of the peace, while others want the Plan to be itself for the most part the ending of the war.

We believe, however, that there is a general feeling on both sides of the sea that peace should not come at all until it comes to stay; that a false and superficial peace, which is only an armed and angry truce, should not be substituted for the genuine thing; and that any peace, by way of arbitration or disarmament or indefinitely prolonged truce or amicable agreement not to fight or world-police or universal federation—an ecumenical **e pluribus unum**—must be sealed with the seal of the Prince of Peace and must bear the imperial stamp of His Divine approval.

We believe that the Christian people of this country should thank God that there is today an administration at Washington which recognizes the primary importance of the fundamental things and that they should pray that the wisdom of the God of nations may guide our State to the goal of ultimate and universal peace, to the triumph of essential righteousness and to the honor of the Name which is above every name.

TIDINGS FROM OUR SECRETARIES

GENERAL SECRETARY'S MESSAGE

Dr. James S. McGaw

We regret that distance made it impossible to attend the annual meeting of the national executive committee and the convention, both of which met in Pittsburgh, Pennsylvania, the first of December. But we rejoice with all friends of the cause in the excellent report of the work done by the Association during the year. A tabulated report of the campaign for the Bible in the public schools of California would be impossible. For the most part our efforts have been confined to Southern California and practically every district has been visited. We have traveled twelve thousand miles, personally interviewed about six hundred ministers in their homes and placed carefully selected literature pertaining to the subject in their hands, and delivered one hundred and fifty-two addresses. The endorsement and co-operation which we have received from the ministers' unions, church courts, Christian organizations and conventions, as well as leading citizens, together with the number of men and women who by study have prepared themselves for the presentation of the claims of the Book in education, has established the campaign on a foundation which insures its successful prosecution. Pages of publicity have been secured and the print-

ing of our addresses in part or in full by the public press in many places has increased our audiences tenfold by carrying our message to the family fireside. From many quarters we have received most cheering encouragement of the good which has been done locally through our system of union meetings. We begin the service of the new year with hopeful hearts and the determination that under God the year to come shall be the best we have had.

As for the month of December we can record some most pleasant and profitable occasions. December 15 we occupied the pulpit of the Westlake Presbyterian church of Los Angeles for the morning and evening services. The pastor, Dr. Robert F. Coyle, who has done such valiant service on our platform in the trans-continental anti-Mormon campaign, was absent preaching the dedicatory sermon in the new building of the First Presbyterian church of San Diego. The liberal offering and hearty response was all that we needed to be assured of the deep interest of the congregation.

November 22 we held two union meetings. The morning meeting was held in Oxnard. No church in town would hold the audience and the use of the Victor Theatre was obtained for the occasion. The meeting was held under the auspices of the Ministerial Association and present with us upon the platform were Reverends Oliver Saylor of the Methodist Episcopal church, Avery G. Hunt of the Presbyterian church and S. W. Gage of the Baptist church. Notwithstanding the fact that the Elks were giving a band concert in the park opposite during the hour of service we were able to make ourselves heard and had the closest attention from the beginning to the end of our discourse. We appreciate the arrangements made for the meeting by the ministers and the friendship for our cause manifested by the audience.

We reached Ventura after a ten mile ride in brother Saylor's auto and had crowded house to greet us in the evening. The meeting was held in the Congregational church and as at Oxnard every minister of the city was present and participated in the service, Reverends J. B. Stone of the Presbyterian church, C. W. Botken of the Methodist Episcopal church, J. P. Ralstin of the Christian church and C. O. Skeele of the Congregational church.

November 29 we occupied the pulpit of the United Presbyterian church of San Jose for the morning and evening services. We met a band of deeply spiritual people, earnest in the work of the Kingdom, and we were in no doubt when we closed the evening service that we had the prayers and best cooperation of the good people.

The morning of December 6 we spoke in the Methodist Episcopal church of Calexico which is on the border line between Mexico and the United States. On the other side of the line is Mexicali which is the nearest approach to Sodom that it has been our privelege to behold in any town. Like the names of the towns the population of both places is a mixture of Mexicans and Americans with an added liberal supply of Hindus and Chinamen. Calexico on the American side is a fairly clean town with many excellent people and has a hard time keeping clean with her Mexican neighbor so close. We had a full house and the pastor, Reverend Arthur Schultz, had done good work in rallying the people for the occasion. We were pleased to meet this earnest pastor and to contribute our share in the local battle for righteousness which the Christian people of the city are constantly waging. In the afternoon we were conveyed by auto to the town of El Centro where we addressed the congregation of the Christian church.

Arrangements had been made by the unanimous effort of the Ministers Union of Brawley for work in the town and vicinity December 13. In the morning we spoke in the Methodist Episcopal church of Alainario, an adjacent town. The pastor, Reverend Q. P. Royer, had also arranged for an address at another charge in the afternoon. Both houses were crowded. We greatly enjoyed the Christian fellowship of this brother

and his people. Everything that could be done was arranged to make our visit pleasant and profitable. In the evening we addressed the union meeting in Brawley in the Methodist Episcopal church. Every minister, with his people, was present and the house was packed to its capacity. The churches of this town are on the verge of an evangelistic campaign and the Spirit of God was manifested in power during the meeting. The pastor, Reverend Irvin A. Engle, who had done much to make the meeting a success, was most cordial in his introduction, and the part taken by the other ministers had in it all the manifestation of sincere sympathy with our undertaking. Those present were the above pastor, the Reverends F. Gaylord Roberts of the Christian church, Dwight C. Chapin of the Presbyterian church, S. W. Stone of the Free Methodist church and John Boyd of the Baptist church, an excellent body of men who are working with beautiful harmony for the furtherance of the Kingdom in the community. A hearty vote of thanks and an invitation to return was tendered the speaker by a rising vote of the audience. We shall be very glad to comply with the request.

Monday morning we were driven by brother Engle to El Centro where we addressed the Ministerial Association of the whole Imperial Valley and at the conclusion our project was endorsed and an invitation extended to address the congregations and union meetings to be arranged in each town of the valley. So much for the introduction of our work in the wonderfully beautiful, thriving Imperial Valley, made famous by Harold Bell Wrights' book, "The Winning of Barbara Worth." There are thirty-five thousand people here most of whom we hope to reach through the pulpit and the press.

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MICHIGAN FIELD SECRETARY

Dr. W. J. Wilson

Your representative has been busy during the past month laying the foundation for greater conquests in behalf of National Reform. It is recognized on all sides that a better day is dawning, when the organized liquor traffic, Mormonism and kindred evils shall have been done away with.

At Schoolcraft, November 22nd, I had a splendid time with Rev. C. A. Brown, pastor of the Methodist Episcopal church. At the morning service I spoke on the "Menace of Mormonism." At 2 P. M. I gave an address at Portage on "Christian Citizenship." In Schoolcraft at the evening service I gave a lecture on "Causes of the European War and Some Lessons."

December 6th I spoke at DeWitt and at North and South Olive, rural points. In spite of snow and rain a goodly number came to the services. "Mormonism" and "The Bible in Our Public Schools" were the topics discussed.

One of the best services I have had for a long time was that at Alma, December 13th. Rev. G. T. R. Brownlow did all in his power to make the meeting successful. The Methodist church was well filled both morning and evening. Two Mormon elders, I understood, were present, but there was no disturbance, as I gave my address on "Mormonism, Unamerican." At the evening service I spoke for an even hour on "The Bible in Public Education," receiving many kind words of appreciation for our work from the substantial citizens of the community.

It was a privilege to attend the annual meeting at Pittsburgh and listen to the addresses on timely topics by competent speakers. I came away resolved to be even more devoted to our cause than ever before.

ANNUAL CONVENTION

The program of the annual convention of the National Reform Association, held in the First Presbyterian Church, Pittsburgh, Pa., November 30th and December 1st, was carried out to the letter as printed in the last issue of the Statesman, with the single exception of one five minute talk which was to have been made by Dr. A. J. Turkle in opening the general discussion on Mormonism. Dr. Turkle was detained by jury service. His place was filled by Dr. John Nutting, Secretary of the Utah Gospel Mission who had just returned from six month's work in the heart of the Mormon Kingdom.

As our readers will doubtless remember, the opening session was devoted to the subject of Peace. Both the addresses of the evening on this subject appear elsewhere in this issue. They are well worth the careful perusal of all our readers. The definite Peace program adopted is found on another page among the items under "Program of Action."

This definite program has received favorable notice. Following is an editorial from the Pittsburgh Post, one of the dailies of the city.

"PRACTICAL PEACE PLAN"

The peace plan framed by the National Reform Association, in session here, for submission to the peace associations of the world is eminently practical, crystalizing as it does the best thoughts that have been expressed on the subject by various individuals and organizations in the past several years. It starts with the well known suggestion of an international tribunal and an international police body to enforce its edicts. It supplements it with the other familiar proposals of disarmament of battleships, limiting national appropriations for military purposes to the police needs of the different countries, and then sets forth the prime requisite of creating a sentiment that will force acceptance and uphold the plan. This, it holds, can be brought about "only through recognition of God and His law as supreme," only by upholding peace as the greatest thing in the world and minimizing the glamour of brute strength in contest.

That is not idealistic. It is intensely practical. Some of the most practical minds in the world unite in the conclusion that there can be no hope of peace until there has been "a change of heart," until humanity ceases to applaud the fighting spirit, until it ceases to head its list of heroes with Alexander the Great, Scipio, Hannibal, Napoleon and their kind. The church people are right in their contention that there can be no world peace until the Prince of Peace is yielded chief allegiance. Instead of filling the minds of school children with thoughts of the "great triumphs of war," they would instruct them as to its injustice, misery and economic waste.

But until humanity reaches that point, until it achieves that "change of heart," peace talk is idle. It would be folly for any nation to remain unarmed in a world of fighters.

The second session, devoted to the subject of Mormonism, was the most largely attended session of the convention, the spacious church being well filled. This was due in no small degree to the local interest developed by the officers and members of the National Order of Anti-Polygamy Crusaders. Interest in this session appeared to grow from beginning to end, centering in the closing address on "The Inside of Mormonism," delivered to women only.

The program of the crusade against Mormonism, which appeared in our last issue and which had been adopted by the Executive Committee of our Association, was read with the manifest approval of the audience.

Much more space was given in the daily press of the convention city to the report of the proceedings of this session of the convention than to the proceedings of any meeting in the interests of this subject ever held under the auspices of our Association. The same is true, so far as we can learn, of the daily press in general. Since the date of the convention we have had sent us numerous clippings, taken from the papers in the far west and elsewhere, containing quotations from the addresses delivered at the convention.

The rain that had been almost continuous from the beginning of the con-

vention affected materially the attendance at the closing session. It did not, however, affect the ardor of the speakers of the evening. The first address, relating to the character of public education, has been promised us for the columns of the Christian Statesman. We hope to print it in either this or the next issue. The closing address on the weekly rest day, by the Secretary of the Lord's Day Alliance in Canada, was thoughtful and impressive. The substance of this address appeared in the July-August issue of the Statesman. The Editor-in-Chief of the Christian Statesman spoke at some length on the fundamental principles of the National Reform Association, as set forth in the Program of Action, in their application to the great moral problems of the day and made it quite clear that the Association justifies its existence among other moral reform organizations by constantly stressing these principles.

Failure on the part of officers and members of a local organization to whom had been committed the trust of carrying notices of the convention to the ministers of the convention city for announcement from their pulpits or in their church bulletins, together with the almost continuous downpour of rain from the beginning to the close of the convention, greatly depleted the local attendance. Apart from this, however, the convention was quite as successful, if not indeed more so, than any previously held. The interest was good from beginning to end and the addresses, as usual, of a high order.

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ANNUAL MEETING

The annual meeting of the Association for 1914 was held in the chapel of the Central Y. M. C. A. the forenoon of Tuesday, December first. During this meeting reports were heard from the Executive Committee, the Plan of Action Committee, the General Superintendent, the Field Secretaries, and the Treasurer. These reports, which showed a deep and growing interest in the work of the Association, were heartily and unanimously adopted. The Treasurer's report, an abstract of the report of the General Superintendent and the report of the committee on Program of Action follow.

Abstract of Report of General Superintendent

THE NATIONAL REFORM ASSOCIATION 1914

Carried on its politico-religious work more extensively and more effectively than in any previous year of its history.

Sent into all sections of the United States in the interests of the different phases of its work over 36,000 letters, an average of 120 for every working day in the year.

Accompanied the letters sent with more than 3,000,000 pages of appropriate literature—literature on the subjects in the interests of which the letters were written.

Held a series of fifty mass meetings in the larger cities in the Eastern half of our country, averaging an attendance of 1000 each. Reached directly at least 250,000 additional people in the 800 meetings addressed by its Secretaries and other platform speakers.

Furnished the religious press of the country monthly with its more important actions and attended with publicity in the daily press, through a regularly established Bureau of Publicity, the work of all in its employ, thus bringing their work to the attention of millions of the population of the country.

Reached, in the person of its representatives or by letter, thousands of pastors, congregations and missionary societies, the highest and many subordinate courts of practically all evangelical churches in the land, national and State conventions of moral reform associations, numerous patriotic and civic bodies of both men and women—securing the co-operation of a very

large number of these in the furtherance of various departments of its work.

Launched a nation-wide crusade against the evils of Mormonism, organized a National Order of Anti-Polygamy Crusaders, put into Congress tens of thousands of resolutions favoring the Gillett Anti-Polygamy Amendment to our national constitution, and stirred the Mormon Kingdom to defend itself in numerous ways and places—among them being on the floor of our national legislative halls for the first time in seven years.

Successfully launched a Bible in the School campaign in California, secured a wide observance of the Day of Prayer for schools, led in a nation-wide campaign for moral training in our schools based on the Word of God, and succeeded in securing a conference of official representatives of six national organizations—the National Education Association, the International Sunday School Association, the International Reform Bureau, the Independent Order of Americans, The National Woman's Christian Temperance Union, and the National Reform Association—whose representatives unanimously declared themselves in favor of the use of the Bible in our schools as the basis for moral training, and who pledged themselves, in behalf of their representative organizations, to active effort in support of the movement to secure such legislation as will safeguard the Bible from the schools in all States in which sufficient safeguards do not exist.

Inaugurated a Peace propaganda based on the principles of the Prince of Peace, and adopted a widely commended definite Peace plan of action embodying these principles.

Did considerable preliminary work in this and foreign countries for the Third World's Christian Citizenship Conference.

Increased its field workers by five and maintained an office force of from three to five throughout the entire year.

Collected and disbursed over $36,000, in the interests of all departments of its work.

THE NATIONAL REFORM ASSOCIATION 1915

Aims to raise not less than $100,000 with which to carry forward its rapidly developing work.

Proposes to prosecute with renewed vigor its Christian crusade against Mormonism, enlarging the scope of this crusade to include Mormonism commercial and political as well as polygamous. A series of 500 mass meetings are being planned.

Designs to continue with unceasing effort the campaign in behalf of the Bible and moral training in our public schools, taking special pains to secure united action on the part of all organizations interested and to get suitable legislation on this subject in States where it is most needed.

Purposes in the furtherance of its Peace propaganda to insist upon an international Peace tribunal and police force, the limitation of national appropriations for military purposes, the disarmament of all battleships, the disbanding of all armies, and the cessation of the manufacture of military implements except as above implied; provision for systematic instruction in our public schools as to the injustice, misery and economic waste of war; a campaign on the part of the Christian pulpit everywhere on the necessity for permanent peace; an effort on the part of the American nation to mediate for peace at the earliest opportune moment; and a world-wide call for national obedience to Christ based on His Kingship over nations, governors and rulers.

Plans to increase the work of preparation for the Third World's Christian Citizenship Conference, to be held in 1916 in the middle section of our country in the event of the cessation of the European war meantime.

Intends to continue to second the efforts of other Christian moral reform associations in the lead they are now taking in the advocacy of certain great moral reforms, and to discuss carefully in their different phases all reforms that are related as necessary sequels to our movement thoroughly to Christianize our own and other lands.

Means to continue its work of teaching the Bible or Christian principles of civil government by showing their application to the great governmental moral problems of the day as their only real and final solution.

Contemplates an increase of field workers and office helpers.

TREASURER'S REPORT

December 1st, 1913 to December 1st, 1914

December 1st, Balance			$ 59.88
Receipts			
Annual and Special Meetings		$ 386.70	
Sale of Literature		348.52	
Christian Statesman		1,702.38	
General Contributions		4,599.81	
Field Secretaries		6,179.02	
Money Borrowed on Collateral		1,000.00	
International Lecture Bureau		4,491.37	
Bible in the Public Schools		4,027.27	
Anti-Mormon Crusade		14,964.00	$37,699.07
Expenditures			
Annual and Special Meetings		$ 598.75	
Printing Literature		1,084.78	
Christian Statesman		2,455.92	
Postage, Supplies, Sundries		1,054.85	
Office Rent and Salaries		1,514.20	
General Sundries		502.71	
Third World's Christian Citizenship Conference			
Publicity	$2,330.00		
Sundries	100.00	2,430.00	
General Publicity		1,245.00	
Field Secretaries, Salaries	3,780.00		
Field Secretaries, Expenses	1,066.22	4,846.22	
International Lecture Bureau			
Speakers, Salaries	2,478.70		
Speakers, Expenses	1,445.99	3,924.69	
Bible in the Public School			
Field Secretaries, Salaries	2,800.00		
Field Secretaries, Expenses	1,105.05	3,905.05	
Anti-Mormon Crusade			
Postage, Literature, Letters and Sundries	2,554.43		
Office Rent and Salaries	1,512.42		
Furniture and Equipment	233.45		
Publicity	2,735.00		
Speakers, Salaries	6,385.50		
Speakers, Expenses	731.06	14,151.86	37,714.03
Balance December 1st, 1914			44.92

Pittsburgh, Pa. **James S. Tibby, Treasurer.**

Report of the Auditing Committee

We have compared the above Report with the Treasurer's Books which have been audited and found correct.

E. M. MILLIGAN,
W. A. C. BROWN,

Auditing Committee.

PROGRAM OF ACTION

Written by T. H. Acheson, Ph.D., and adopted by Executive Committee of National Reform Association.

The National Reform movement never faced a more important or more strategic hour in the half century of its existence. International events render doubly significant the principles of our movement and doubly imperative the obligation to proclaim them. The greatest war that the world has ever seen reveals how far even a Christian civilization has failed to grasp these truths, and how deplorable are the consequences of their neglect. He would be an imperfect student of the Word of God and of human history who would not see that all nations have, in great measure, failed to attain to the standard held before them in the Bible; and he would be a dull listener who would not hear in the turmoil of the present conflict the imperative call for national righteousness. Special opportunity and special responsibility rest upon those who have fallen heir to these principles, and who, under the guidance of the King of nations, have banded themselves together to proclaim with courageous and earnest voice the claims of the exalted Savior to be the ruler of nations and of nations' rulers. We are solemnly convinced that permanent prosperity for the world, unity and peace among men, and the full success of the kingdom of God, will never come till men and nations recognize the claims of Jesus as the Prince of the kings of the earth; and also that the final success of the kingdom will be hastened by the present proclamation of these truths.

We feel also convinced that the National Reform movement is the most fundamental, comprehensive, thorough, and far-reaching social and civil reform offered to the world to-day. We claim priority to most reform efforts in point of time, and we also claim precedence as to the fundamental character of our work. It touches and affects every right social effort. There is scarcely any conceivable reform in the civil sphere whose full success is not necessarily involved in the success of this movement; and a permanent goal for none of them is possible without the success of its principles. Get the nation right, and get the nation right with God, and all reforms in the civil sphere are accomplished. Thus we have only one cure for all the ills that afflict the body politic, and that is—God. To build on anything else is to build our political house on the sand. When the law of Christ permeates not only the individual's heart, and his domestic, social, and ecclesiastical life, but also the nation's moral being and the sphere of civil government, the kingdom of God will be here.

Academic Work

One important and fundamental part of our work is academic. The need for this part of the work is great and will continue. It may be divided thus:

1. The advocacy of our principles in general. This embraces such great national truths as: God the source of all authority, the moral personality of the state, civil government the ordinance of God, the Bible as containing law for nations, and Jesus as the king in the civil sphere.

2. The Kingship of Jesus in the realm of the state, just mentioned, as

the great truth and fact that embraces in its most comprehensive scope all for which we contend.

3. The discussion of the nature, value, and necessity of the Christian amendment to our national constitution, which would place all our Christian laws and usages on an undeniable legal foundation, and afford a basis for the settlement of all moral questions that arise in our national life.

4. The careful discussion in their different phases of the various reforms that are related as necessary sequels to our movement.

Immediate Practical Measures

1. The Anti-Mormon Crusade. In this field we can claim to have done much already. Thousands of dollars have been spent in this campaign. The need is great. The hour is ripe. We shall aim to be aggressive, earnest, and practical in this conflict. Christian women are organized and working under the name of the National Order of Anti-Polygamy Crusaders, and in addition to their Constitution and general plans of work offer the following suggestions at this time:

We respectfully call the attention of all women's societies, clubs, classes, etc., to the second section of Article Seven of the Constitution of the National Order of Anti-Polygamy Crusaders, reading as follows:—"Any society already organized which co-operates with this National Order of Anti-Polygamy Crusaders in the special work undertaken by it, and conforms with the requirements of this constitution, shall be known as a Co-operative Branch Order."

We earnestly solicit your favorable consideration of this method of aiding and furthering our work and present the following list of requirements to be met by any society desiring to become a co-operative branch of said order:

(a) The adoption by the society (this means any women's organization of whatever name) of the resolutions supporting the anti-polygamy amendment to the United States constitution. (We suggest also the distribution of copies of said resolutions to other organizations, including local congregations.)

(b) An endorsement by the society of the program outlined for the work of the crusade. (See leaflet entitled "Crusade Against Mormonism".)

(c) The appointment of one member of said society as crusade secretary to keep the society in touch with the National Order and whose name shall be forwarded to the National Secretary, Mrs. T. H. Acheson, 603 Publication Bldg., Pittsburgh, Pa.

(d) The payment annually of a sum (amount of same to be determined by said society) to the National Treasurer, Mrs. G. W. Englar, 603 Publication Bldg., Pittsburgh, Pa.

Returning to this report in general, let it be said at this point that there is urgent need for a constitutional amendment against polygamy; also there should be a dissolution of the Mormon church property trusteeship as a combination in restraint of trade, and a prohibition or limitation of their postal and federal privileges as long as they teach and practice the crime of polygamy.

2. The Bible-in-the-Schools Campaign. This phase of work has long been a prominent feature in our activities as an association. Opposition constantly arises against the use of the Word of God in the schools. Our work here is both constructive and defensive. New phases of the movement are appearing.

3. An active and widespread movement in the interests of world-wide peace. Few of the world's needs are so great as this; and the desire for permanent international peace was never so strong as it is in the present hour. People, in our own country at least, perceive more clearly than ever before the foolishness and wickedness of war. They are ready to listen to the claims of peace, and ready to co-operate in bringing it about. Our nation, because of its geographical position, and its consequent immunity from

this great conflict and from the issues involved in it, and because of its resources, intelligence, and influence, occupies a peculiarly favorable position for advocating the cause of peace. As an association we respectfully propose to Christian patriots everywhere the following as a definite peace program:

(a) An International Peace Tribunal representing all nations, for the adjustment of all serious international difficulties.

(b) An International Police Force for the preservation of order in the world. Such police force would not, of course, be expected to interfere with the special police regulations of each nation within its own boundaries.

(c) The limitation of national appropriations for military purposes.

(d) The disarmament of all battleships and the disbanding of all armies not needed in the composition of an international police force, or for the preservation of internal peace.

(e) The cessation of the manufacture of all military implements, except as above implied.

(f) Provision for systematic instruction in the public schools as to the injustice, misery, and economic waste of war.

(g) A campaign on the part of the Christian pulpit everywhere on the necessity for permanent peace.

(h) An effort on the part of the American nation to mediate for peace at the earliest opportune moment.

(i) A world-wide call for national obedience to Christ, based on his kingship over nations, governments, and rulers. Nothing else is so important in a great peace movement as this. The present awful conflict could never have taken place had nations as such and their rulers obeyed the law of Jesus Christ. Assurance of peace cannot be secured on any other basis than that of national allegiance to him.

4. Efforts to secure the passage of the bill now before Congress, or of some similar bill, for the submission of a national prohibition amendment.

5. Co-operation in efforts to secure the closing of coming World's Fairs on the Lord's Day.

6. Introduction of a bill into Congress, if the time seems opportune, for the Christian Amendment.

7. Careful preparation for the Third World's Christian Citizenship Conference. Present world movements reveal and emphasize the need and opportunity for such an assembly.

The Six-fold Nature of our Organization

1. The office force, including the General Superintendent and his assistants.

2. The Secretaries in the field, and other special workers.

3. The Christian Statesman, a forty-eight page monthly magazine, the official organ of the Association. The issues of the past year alone would constitute a large volume of nearly six hundred carefully written pages.

4. The International Publicity Bureau, whose headquarters are at Philadelphia.

5. The Order of Anti-Polygamy Crusaders. This is an organization of interested and efficient women who have banded themselves together for the protection of the home, and opposition to Mormonism.

6. Special friends in different parts of the country. We have many such friends who are informed as to the nature and necessity of our work, and whose helpful co-operation is much appreciated.

Financial

1. The above agencies, as far as possible and appropriate, are asked to assist in this part of our work.

2. The appointment of a special Financial Committee consisting of three members, who in co-operation with the General Superintendent, are to devise broad and effective means for increasing the financial resources of the Association. This committee is to make

a report once a month to the Sub-Committee of the Association.

3. We appeal to our friends everywhere to contribute to our financial help without being specially approached. Much more work could be done for the Master, and more time be left for work, if our friends would only increase our financial resources.

Our Spiritual Agencies

These are Faith and Prayer; and these we regard as the greatest means at our disposal. This is Christ's work. It is for him; for his truth; for his cause; for his people; for his kingdom. And so we look to him for victory. It is our aim to promote this movement not on a merely economic basis, nor in harmony with any merely secular philosophy, but upon the spiritual and practical platform of persistent, aggressive effort and of humble, confident reliance upon the King of kings.

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Notice was given of the death of two of the charter members of the Association within the year, Drs. W. A. Campbell and H. H. George. Record was made on the minutes appreciative of the services of Dr. H. H. George, who served the Association so effectively for many years in the capacity of Field Secretary. Mr. R. M. Downie of Beaver Falls was chosen to succeed Dr. H. H. George as a member of the Board of Directors.

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MEETING OF DIRECTORS

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NOONDAY LUNCHEON

A number of the members in attendance at the annual meeting together with a few of their friends—something over fifty in all—lunched together at the Fort Pitt Hotel where the Program of Action for the ensuing year, previously adopted by the Executive Committee, was read and approved and several appropriate brief talks made by Dr. William Rochester of Toronto, Canada, the President and a number of the members of the Association.

ITEMS OF NEWS

Former Senator Frank J. Cannon is spending the month of January in Pittsburgh and vicinity in co-operation with the General Superintendent, especially in the interests of the crusade to be waged against Mormonism for the year 1915. He is filling speaking engagements in the evenings and Sabbaths. The days are being spent in interviewing business men and others whom an effort is being made to interest in the work of the Association.

Bishop T. C. Carter of Chattanooga, Tenn., spent the month of December in Pittsburgh and vicinity in the interests of the work of the National Reform Association. He went home for the holidays but expects to return again to Pittsburgh for work the month of January.

The General Superintendent expects to accompany former Senator Frank J. Cannon in the series of mass meetings to be addressed in Ohio, Indiana, Illinois, Iowa, Nebraska, Kansas and Missouri, during the month of February and the early part of March.

The Rev. Ira A. Holbrook, Ph.D., of Albia, Iowa, has been unanimously chosen by the Executive Committee of the National Reform Association as Iowa State Secretary to succeed the Rev. J. Boggs Dodds, who returned to the pastorate and is now settled in Greeley, Colo. Dr. Holbrook is pastor of the United Brethren church in Albia. He was formerly a Superintendent of conferences in Iowa and is quite familiar with the State as a whole. He begins his work the first of the year, giving such time to it for the present as can be spared from the work of the pastorate.

The General Superintendent spoke on Sabbaths the past month as follows: in the Smithfield M. E. Church, the North Avenue M. E. Church, and the Fourth United Presbyterian Church, Pittsburgh, Pa.; in the United Brethren Church, and the First M. E. Church, Wilkinsburg, Pa.; in the Presbyterian Church and at a union meeting of all the churches in Jeannette, Pa.; and in the Reformed Presbyterian Church and at a union meeting of all the churches in Cedarville, Ohio.

At the solicitation of the session of the Center Presbyterian Church, Washington County, Pa., on the morning of December 13, Secretary J. R. Wylie confined his remarks to a statement of the principles of the National Reform Association and its methods of carrying forward its work.

Mr. Wylie had the pleasure of speaking to the United Presbyterian Church of Wurtemburg on the morning of December first Sabbath on the topic, "The Home—Its Protection." The speaker almost invariably finds this subject one of practical interest in the communities in which he speaks. Oftentimes hearing from the people the expression "I wish you

would preach that sermon in every pulpit in the country." This remark is doubtless made from an appreciation of the importance of the **home** to society and to the church and also because there are so many influences preventing the homes of our people from being what God intended they should be, and from being what men might make if they were governed by the precepts of God's law.

Our Pennsylvania State Secretary finds great interest in the Anti-Polygamy Crusade. When he is seeking hearings for the different speakers men sometimes say "The Mormon problem is a vexed one, I do not know how it can be settled." Women say "I wonder that the United States government has not taken hold and dealt with this question long ago." Others say "We are glad to have this question discussed in our churches" and others say "We had an excellent and timely address from Mrs. Sarah Ernest Synder on the subject" and they speak in the most appreciative terms of her earnestness and ability in handling the topic. When it is at all feasible to make arrangements he finds a general desire for the services of Ex-Senator Frank J. Cannon.

In his intercourse with men Secretary J. R. Wylie, in most cases, meets with great enthusiasm on the part of the workers in the temperance cause. In general they feel that a substantial victory was won in the Fall elections. Also, in the majority vote of the lower house of Congress favoring the submission of the prohibitory constitutional amendment to a vote of the States. Everywhere the temperance forces are enthusiastically arranging for a renewal of the conflict next year and in firm faith that victory will be on the side of righteousness.

The Rev. J. R. Wylie discussed "The Mormon Menace" in the North Sewickley Baptist Church on the evening of November 29th; at a union meeting in the Wurtenburg United Presbyterian Church, December 6th; in the Bethel Presbyterian Church, Washington County, Pa., on the evening of December 13th. In each case there were representative audiences present, except in the latter, where a severe snow storm prevented a large attendance, and the interest manifested in all of these meetings was quite encouraging to the speaker.

The Pennsylvania State Secretary discussed the topic, "International Peace Under the Reign of Christ the Prince of Peace" in the Presbyterian Church at Moravia on the morning of December 20th to the usual audience of that church. At this meeting he also defined the general scope of the work of the National Reform Association and showed that its constituency embraced Christian citizens of all denominations. A number of people expressed their better understanding of the scope of our work and their appreciation of the same and they seemed gratified to know that the clientage of our Association came from so many different denominations.

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